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THE  
DOCTRINE OF CONFIRMATION

By the same Author.

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THE HISTORY OF THE ENGLISH CHURCH  
AND PEOPLE IN SOUTH AFRICA.

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THE  
DOCTRINE OF CONFIRMATION

CONSIDERED IN RELATION TO HOLY BAPTISM AS A  
SACRAMENTAL ORDINANCE OF THE CATHOLIC CHURCH;  
WITH A PRELIMINARY HISTORICAL SURVEY OF  
THE DOCTRINE OF THE HOLY SPIRIT

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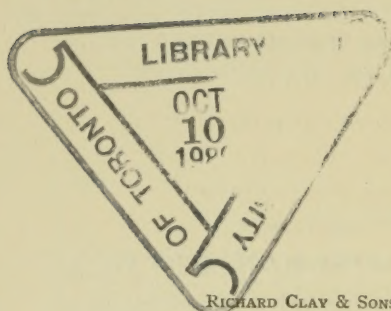
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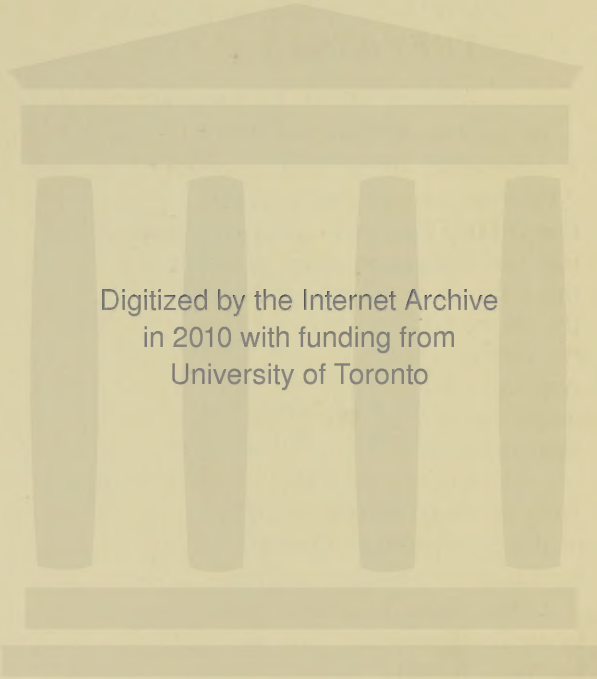
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## PREFATORY NOTE

IN the *Church Quarterly Review* for April 1892, a remarkable article appears which is entitled, "Primitive teaching on Confirmation and its relation to Holy Baptism." It is not too much to say, that the doctrine involved in the conclusions of this article is contrary to the received teaching of the Western Church for many centuries, and to the current teaching that has been accepted in the Anglican Church since the Reformation. This novel doctrine of Confirmation may be briefly summarized as follows—

1. Confirmation is a part of the Sacrament of Holy Baptism, just as much as the administration of the consecrated Chalice is a part of the Holy Eucharist.<sup>1</sup>

2. The divine Indwelling of the Spirit is given by means of Confirmation *alone*, and a person who has been baptized but not confirmed, is in an abnormal situation, and has not yet received "the gift of the Holy Ghost."

The first consequence of this teaching is certainly

<sup>1</sup> Mason, *The Faith of the Gospel*, p. 278.

to overshadow the two great Sacraments of the Gospel by a Sacramental Ordinance that was not ordained by our Lord Himself, "as generally necessary to salvation," in the same direct way as He ordained Holy Baptism and the Holy Eucharist.

The second point to be considered is whether the new doctrine of the writer of the Article in the *Church Quarterly*, and of the modern Anglican authorities which he quotes, is of sufficient weight to cause its universal acceptance in place of the received teaching of the Catholic Church. It is not too much to say, that the reception of a doctrine so novel, and so seriously at variance with the usual interpretation of our Anglican formularies, requires of us a belief in the constructive and formative powers of a few nineteenth-century writers on theology which is hardly warranted by facts. It would be strange if the Catholic doctrine of Confirmation had lain dormant and undeveloped for nearly nineteen centuries, and that it had been reserved to these writers to unfold it for the first time to an expectant Catholic Christendom. This aspect of the question has very important issues.

A third point involved in the acceptance of this new doctrine is a most serious minimizing of the doctrine of Baptismal Regeneration. We cannot find apter words in which to express that doctrine than the following clear statement of Canon Hutchings: "The Rite whereby the Spirit's Presence and



the New Nature of Christ are imparted to the soul is that of Holy Baptism. It is the initiatory Sacrament of the New Law of Grace. By means of it, when duly administered and received, the soul becomes the Temple of the Holy Spirit. This honour is not deferred, as some have thought, to Confirmation, but is the Gift of Baptism. Our Lord declared to Nicodemus that 'except a man be born of water and of the Spirit he cannot enter into the Kingdom of God' (S. John iii. 5). The Spirit therefore is bestowed at the entrance into the Church, and not reserved to the Laying on of Hands."<sup>1</sup>

It is true that the adherents of the new view are not agreed amongst themselves as to the extent of their minimizing the Catholic doctrine of Baptismal Regeneration. For instance, the Rev. F. W. Puller says that "in Baptism the Holy Ghost pours down gifts of grace which, as coming from Him, *may be called gifts of the Spirit*, but in Confirmation He imparts, not merely gifts of grace, but Himself. In Baptism the Holy Ghost re-fashions the person whom He is regenerating into a holy temple, meet to be the dwelling-place of God; and then, in Confirmation, the Shechinah, the tabernacling presence of God's glory, comes to take possession of the shrine which has been prepared for Him."<sup>2</sup> The tendency to minimize the baptismal gifts of

<sup>1</sup> *The Person and Work of the Holy Ghost*, p. 171.

<sup>2</sup> *What is the Distinctive Grace of Confirmation?* p. 25.  
By F. W. Puller, M.A.

the Holy Ghost is very evident. The concession is made that they "may be called gifts of the Spirit," but the writer apparently believes that the Temple prepared by Holy Baptism is empty and void of the Presence of the Holy Ghost until Confirmation. Lest we should misjudge his meaning, we must quote his own words again. He says definitely, "that although in Baptism the Holy Ghost operates and works on the soul by His purifying, consecrating, regenerating influence, yet He does not impart His indwelling Presence until He is given in a new way by the laying on of hands."<sup>1</sup>

It is absolutely impossible to prove that there is no indwelling of the Spirit in a person who has been baptized, but not yet confirmed. We dare not withdraw from the covenanted sphere of the Spirit's indwelling the multitudes of validly baptized Christians who through no fault of their own are living in separation from the Apostolic Ministry of the Word and Sacraments. It may be said that the argument on the nature of the special grace of Confirmation ought to be kept absolutely clear from any considerations affecting the position of baptized Christians who are separated from the Apostolic Ministry. But although we may fairly consider that some of the operations of the Holy Spirit amongst them manifest His freedom of working *outside* the certified channels of Sacramental grace, we cannot so describe His gifts and graces which

<sup>1</sup> Puller, *ibid.*, p. 12.

are theirs through the covenant of a valid Baptism. If this covenant grafts us upon the True Vine, and makes us members of the Second Adam, and of His Spirit-bearing Body, the Catholic Church, we are not empty Temples of the Holy Ghost until our Confirmation. We have by our Baptism put on Christ,<sup>1</sup> and therefore the Spirit of Christ is within us. It is impossible to conceive that we are made "members of Christ, children of God," and inheritors of the Kingdom of Heaven, without our possessing a measure of those spiritual powers and gifts which are conveyed by the Indwelling Presence of the Holy Spirit.

Mr. Grueber, in his *Catechism on Confirmation* (p. 32), appears to uphold Father Puller's view, but on page 2 he affirms clearly a Baptismal gift of the Spirit, and quotes with approval Saintebeuve's description of Confirmation as the *gratia augmenti*, the perfecting of the spiritual armour of the Christian.<sup>2</sup> We mention Mr. Grueber because he has been represented as being in absolute agreement with Father Puller, and we claim to have shown that this is not the case, because Mr. Grueber does not definitely deny a baptismal imparting of the Spirit.<sup>3</sup> Canon Mason, on the other hand, seems

<sup>1</sup> Galatians iii. 27.

<sup>2</sup> Est ergo Gratia confirmatoria, Gratia perficiens, Gratia augmenti, Gratia consummationis, Gratia roboris, gratia quæ finis perfecti Christiani. Ita de ea sancti Patres. (Sainte-beuve, *De Sacrament. Conf.*, Disp. v. Act. i.)

<sup>3</sup> *Church Quarterly Review*, Oct. 1886, p. 67.

more in agreement with Father Puller. But there is great uncertainty of expression in his definition of the distinction between the operation of the Holy Spirit in the baptized and in the confirmed.

The admission of "a Presence" of the Holy Spirit in the baptized, coupled with the denial of an "Indwelling Presence" until Confirmation, is a teaching which is hardly practical by reason of its subtlety and obscurity. Ordinary minds cannot be expected to grasp such distinctions. The description of the work of the Holy Spirit in Baptism, as being the fashioning of an empty Temple, which at Confirmation becomes the abode of His Indwelling Presence, is more intelligible; but to some minds it would appear to involve the consequence that the Presence of the Holy Ghost in the baptized amounts to very little more than His Presence in the chosen people under the Old Covenant, as expressed in the words, "My Spirit remaineth amongst you, fear ye not."<sup>1</sup> The direct consequence of denying any Indwelling of the Holy Ghost as the effect of Holy Baptism is not only to imperil the Catholic doctrine of Baptismal Regeneration, but to render it extremely difficult to justify the baptism of infants unless we resort to Infant Confirmation, for which there is no Scriptural warrant. Canon Mason sees this point clearly. Starting from his thesis that Baptism and Confirmation are two parts of one Sacrament, he says, "If the two parts of the Sacrament must

<sup>1</sup> Haggai ii. 5.

needs be celebrated at once, I would shelter myself under the authority of S. Gregory the Divine, and advise rather the postponement of Baptism, as a rule, till years of discretion, than the administration of Confirmation, as a rule, to infants.”<sup>1</sup>

If the theory of an “Empty Temple,” as the result of Holy Baptism, be adopted, it is hard to justify Infant Baptism, but to adopt this view would necessitate the recasting of the Anglican offices for Baptism and Confirmation, and would also involve a doctrinal revision of the Church Catechism. We are prepared to maintain that the teaching of our Book of Common Prayer fairly represents the teaching of the Catholic Church upon the true relation between Holy Baptism and Confirmation. It is customary for the upholders of the new theory to appeal very confidently to the Eastern Church in support of their views. It is true that the Eastern Church practises Infant Confirmation. But it is not accurate to state that the Eastern view of Confirmation is in accord with Father Puller’s theory, although some of the expressions of Eastern formularies and theologians may seem to point in that direction.

“*The Longer Catechism of the Orthodox, Catholic Eastern Church* is an authoritative explanation of the doctrines of the Eastern Church. In Question 307, ‘Unction with Chrism’ (or in other words, the Eastern form of Confirmation) is defined as ‘a

<sup>1</sup> Mason, *The Relation of Confirmation to Baptism*, p. 480.

Sacrament in which the baptized believer receives the gifts of the Holy Ghost for growth and strength in spiritual life.'"

This represents exactly the *Gratia augmenti* and the *Gratia roboris* of Saintebeuve, and is in exact accordance with the ancient Catholic doctrine of Confirmation as expressed in the Theology of Western Christendom and in our Anglican formularies. The object of the following pages will be to confirm the statements and general position maintained in this prefatory note by more detailed proofs and arguments.

A. T. W.

## AUTHOR'S NOTE

IN the midst of the preparation of this volume for the press, S. Mary's Collegiate Church, Port Elizabeth, of which the author is Rector and Vice-Provost, was destroyed by fire, and the whole responsibility of the restoration was thrown upon his shoulders.

It is in any case difficult for a writer resident in South Africa to revise a work printed for him in England, and under these circumstances the book, as it now appears, is unavoidably marred by errors of the press, which must offend the eyes of scholarly readers.

But the author hopes that the main drift of his argument and the authority of his quotations will not be impaired by these minor inaccuracies.

He desires, in conclusion, to express his thanks to Mr. A. W. Goodman, of Christ's College, Cambridge, for his kind help in preparing the Index and correcting the press so far as it was possible for him to do so.

A. T. W.

*S. Mary's Rectory, Port Elizabeth,  
S. Andrew's Day, 1896.*





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THE  
DOCTRINE OF CONFIRMATION





# THE DOCTRINE OF CONFIRMATION

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## INTRODUCTION

### *A Brief Historical Survey of the Doctrine of the Holy Spirit.*

IN considering the doctrine of Confirmation in its relation to Holy Baptism we are dealing with one of the deepest mysteries of the Catholic Faith. We are contemplating the methods whereby God the Holy Ghost operates upon the tripartite nature of man, through that covenanted sphere of His Divine Habitation and Agency which is known to us under the various names of the Kingdom and City of God, the Body of Christ, and the Holy Catholic Church.

Introduc-  
tion.

*The work  
of the Holy  
Spirit in  
the  
Church.*

A reverent contemplation of the Person and Work of God the Holy Ghost will not only be helpful in dealing with our subject, but will be almost necessary if we are to treat it with adequate fulness.

*I. The  
witness of  
Holy  
Scripture  
to the Per-  
son and  
Work of  
the Holy  
Spirit.*

We must first briefly summarize the Scriptural testimony referring to the Person and Work of the Holy Spirit.

Introduc-  
tion.

(a) *The  
Old Testa-  
ment.*

*The Gospel  
of Crea-  
tion.*

(a) The Old Testament deals with that period of the world's history from the Creation to the Incarnation which we may term the "Præparatio Evangelica." The Gospel of Creation,<sup>1</sup> or, in other words, the Eternal Purpose and Promise of the Incarnation, as included in the creation of man (independently of the Fall), involves the working of the Holy Spirit in creation to prepare for the Incarnation. We believe in the manifold workings of the Holy Spirit in thus preparing for the Incarnation, both before and after the fall of man. But it is beside the purpose of God's dealings with man under the Old Covenant to record with any fulness the workings of the Holy Spirit. The gradual preparation of the world for the Incarnation, which is the underlying motive of all Old Testament history and prophecy, implied as its central truth the revelation of the Unity of God and His Divine Fatherhood, as the Ruler and Guide of the nations.

We cannot therefore expect to find in the Old Testament a clear revelation of the Trinity in Unity, or of the Person and Work of the Holy Ghost.

*The work  
of the Holy  
Spirit in  
creation.*

"The Spirit of God moved upon the face of the waters"<sup>2</sup> of the primeval chaos to perfect the work of ordered creation out of disorder and confusion. We attribute *Power* to the Father, *Wisdom* to the Son, and *Goodness* to the Holy Spirit.<sup>3</sup> S.

<sup>1</sup> Cf. Westcott, *Epistles of S. John*, pp. 273—315.

<sup>2</sup> Gen. i. 2.

<sup>3</sup> Cf. Hutchings, *Person and Work of the Holy Ghost*, p. 48.

Basil applies the term "Perfecter" to the Spirit of God, and uses it so as to preclude any notion of incompleteness, as applied to the work of the Father and the Son. God the Father made all things *by* God the Son, and *through* God the Holy Ghost. The passage in Genesis clearly indicates the creative work of the Spirit. We may think of Him as the Perfecter of the spiritual creation of the Holy Angels, as well as of the visible creation. We may think of His continuous operations in the gradual evolution of man, until the time came when the Blessed Trinity united in the final fashioning of man's tripartite nature, with its possibilities of *power*, as created in "the image of God," and with its possibilities of future *development* after God's likeness. We may trace the direct operation of the Spirit in that Divine breathing whereby "man became a living soul,"<sup>1</sup> and in that *donum supernaturale* which was forfeited at the Fall.

Introduc-  
tion.

"Original righteousness was not only the defect of sin, but also the Presence of God's Spirit. At the Fall God's Spirit was forfeited and primeval innocence lost at the same time."<sup>2</sup> But the Fall of the Angels, who formed a hierarchy of evil,<sup>3</sup> preceded the Fall of Man. It has been thought that the Holy Spirit set before them the Purpose and Mystery of the Incarnation, and that through some

*The Fall  
of the  
Angels  
and the  
Fall of  
Man.*

<sup>1</sup> Gen. ii. 7.

<sup>2</sup> Brown on the Articles, p. 236. See also Bishop Bull, *Works*, vol. ii. Disc. v.

<sup>3</sup> S. Matt. xxv. 41.

Introduc-  
tion.

mysterious revolt of spiritual pride the angels that fell rejected this central fact of the Gospel of Creation.<sup>1</sup> The subject is full of mystery, but we may without irreverence consider the meaning of the words, "No one knoweth the things of God, but the Spirit of God,"<sup>2</sup> and consider whether the unveiling of the future mystery of the Incarnation to the angels, by the Spirit whose office it is to reveal the Mysteries of God, may not have been implied in the passage, "And again, when He bringeth the First-Begotten into the world, He saith, And let all the angels of God worship Him."<sup>3</sup> It is possible to imply from the word "again," that there had been some previous announcement of the Incarnation as part of the original Gospel of Creation. This will leave room for the idea previously suggested, that the Holy Spirit may have partially unveiled this mystery to the angels, for their adoration and worship, and that pride caused the fall of the angels who rejected it.

Whatever view we may take of this passage, the fact remains that after the fall of the angels, and

<sup>1</sup> "It seemeth that there was no other way for angels to sin, but by reflex of their understanding upon themselves; when, being held with admiration of their own sublimity and honour, the memory of their subordination to God and their dependency on Him was drowned in their conceit; whereby their adoration, love, and imitation of God could not choose but be also interrupted. The fall of the angels was pride" (Hooker, *Eccles. Pol.*, I. iv. 2. See also 1 Tim. iii. 9).

<sup>2</sup> 1 Cor. ii. 11.

<sup>3</sup> Heb. i. 6. See Hutchings, p. 51.

the fall of man under the temptation of Satan, the fallen Archangel, the Work of the Holy Spirit passed beyond the perfecting activity of "the Lifegiver" into a period of direct conflict and striving with evil, which will be brought to a close when our Lord's mediatorial work is ended in the consummation of final victory, "when He shall have delivered up the kingdom to God, even the Father, that God may be all in all."<sup>1</sup> There is a division which is irreparable between the fallen and the elect angels. There is no such irreparable division in the fallen human race until the Final Judgment. The Work of the Holy Spirit upon man until that day is remedial and sanctifying.

Introduc-  
tion.

*The work  
of the Holy  
Spirit  
after the  
Fall of  
Angels  
and of  
Man.*

That work pervades the universe which "groaneth and travaileth" <sup>2</sup> in consequence of the sins of men. That work is exercised upon all men, and is traceable outside the bounds of the Mosaic Covenant, and still more outside the bounds of the Catholic Church, wherever, amidst the dim strivings of the heathen nations, glimmerings of light pierce the thick darkness, and the faintest traces of tendencies that make for righteousness appear; wherever, amidst the rush and whirl of modern energies and new civilizations, thoughts of the Fatherhood of God and the brotherhood of man find place, however strangely and rudely expressed, however blundering in ignorant antagonism to the Church of the Living God; there, in infinite tenderness to the smoking flax, the Breath of God, in the infinite

<sup>1</sup> 1 Cor. xv. 24—28.

<sup>2</sup> Rom. viii. 22.

Introduc-  
tion.

patience of that love which has been well called the *vinculum Trinitatis*, is waiting and watching for the quickening moment to bring Divine order out of chaos, and to breathe the Christ life upon the slain, so that they may "stand up upon their feet, an exceeding great army,"<sup>1</sup> knit to the Body of Christ, the Household of God, the City of the great King, as faithful soldiers and servants of the Cross.

*Partial  
and in-  
complete  
revelation  
of the Holy  
Spirit  
under the  
Old  
Covenant.*

But, in returning to the indications of the Work of the Holy Spirit under the Old Covenant, we must remember that the passages cited are illuminated for Christians by the Light of Pentecost. The Hebrews knew as little of the Person and Work of the Holy Ghost as they did of the actual character of the life and work of the Messiah, whose coming they were taught to expect. The words of Messianic hope and prophecy, which are so clear to Christians, were embodied in the national life of Judaism, without conveying their true meaning to the rank and file of the nation. A few individuals realized from time to time the meaning of the Messianic hope, and a few individuals—notably those who were moved and inspired by the Holy Ghost to pen the sacred poetry and history of the Old Testament—may have thought of His Office and Person with a more vivid anticipation of the truth about to be revealed concerning Him by the Incarnation and the Day of Pentecost.

<sup>1</sup> Ezek. xxxvii. 10.

It must be borne in mind, that after the close of the Canon of the Old Testament, the Jews for the most part considered the Holy Spirit to be an "influence,"<sup>1</sup> or an "imparting" of God's wisdom, which ultimately paved the way for the denials of Sadduceeism. Introduc-  
tion.

But there was a progressive revelation of the Spirit in the Old Testament. In Exodus we find "the Spirit of Wisdom"<sup>2</sup> in the hearts of the men commissioned to fashion the priestly vestments and the ritual adornments and accessories of the Tabernacle. David and the Psalmists use language that anticipated the revelation of Pentecost, and thus the Psalter, written under the Old Covenant, becomes the inspired hymnal of the Catholic Church. "The Sweet Psalmist of Israel," in his last words, says, "The Spirit of the Lord spake by me, and His word was in my tongue."<sup>3</sup> The words, "Whither shall I go then from Thy Spirit"<sup>4</sup> imply the omniscience of the Holy Ghost, just as the prayer, "Take not Thy Holy Spirit from me,"<sup>5</sup> implies the holiness of the Spirit; and as the prayer, "Let Thy loving Spirit lead me into the land of righteousness,"<sup>6</sup> involves *Its pro-  
gressive  
character.*

<sup>1</sup> Philo. *De Monarch.* i. 9.

<sup>2</sup> Exod. xxviii. 3; xxxi. 3.

<sup>3</sup> 2 Sam. xxiii. 2. The parallelism of Hebrew poetry shows in this passage that the "Spirit" of the *first* line is to be identified with the "God of Israel" in the *third* line, so that it witnesses indirectly to the Godhead of the Holy Ghost.

<sup>4</sup> Ps. cxxxix. 17.

<sup>5</sup> Ps. li. 11.

<sup>6</sup> Ps. cxliii. 10.



Introduc-  
tion.

the idea of His Personality. In Hosea ix. 7 we have a recognition of man as capable of being inspired and possessed by the Spirit. The "man of the Spirit," or "spiritual man," is rendered in the LXX. *ἄνθρωπος ὁ πνευματόφορος*. In Isaiah xi. we have the prophecy of the sevenfold gifts of the Holy Ghost, which shall rest in their fulness upon the Messiah, and, through Him, upon his Spirit-bearing Body, the Catholic Church, whose final missionary triumph is certified in those words of glorious confidence, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."<sup>1</sup>

(β) *The  
Witness of  
the Apo-  
crypha.*

(β) We may now pass on to the deutero-canonical books of the Apocrypha. The Book of Wisdom uses language of a definite character concerning the Holy Spirit as the Divine Wisdom. It almost maintains the same level of teaching as the sacred canon. The Spirit fills the universe, teaches and purifies the hearts of men, and loves mankind.<sup>2</sup> After this period the ordinary Jewish creed was practically on a level with Philo's idea, that the Holy Spirit was "the wisdom, or an influence of God;" and when S. Jerome accused Lactantius of rejecting the personality of the Holy Spirit, he charged him with erring *more Judaico*.<sup>3</sup>

(γ) *The  
New Test-  
ament.*

(γ) We move in an entirely different region when we come to the New Testament. The Holy

<sup>1</sup> Is. xi. 9.

<sup>2</sup> Wisdom i. 1—7; ix. 17.

<sup>3</sup> Spiritus Sancti omnino negat substantiam, et more Judaico dicit Eum vel ad Patrem referri vel Filium (Migne, *Patr. Lat.* xxii. 748).



Ghost, as the Divine Agent of the Incarnation, stands distinctly revealed in His Godhead and Personality in the message of the Angel Gabriel to the Blessed Virgin.<sup>1</sup> As the Bond between the Father and the Son, the *vinculum Trinitatis*, He is the Minister of the Bond between God and man, the Union between the Infinite and finite, the Uncreated and the created, which took place when our Lord Jesus Christ "was conceived by the Holy Ghost, and born of the Virgin Mary."

Introduc-  
tion.  
*The Holy  
Spirit the  
Agent of  
the Incar-  
nation.*

The Work of the Holy Ghost in striving against evil is now more than a warfare of the Spirit of Holiness against the Spirit of Evil. The Holy Spirit, in fulfilment of the Eternal Purpose of the Incarnation, after our Lord's Baptism, descended upon Him in a special ministry, which foreshadowed Confirmation, and rested in His fulness upon the God-Man, as Isaiah had prophesied. After this descent our Lord is "led by the Spirit into the wilderness,"<sup>2</sup> to conquer the spirit of evil upon the battle-ground of that very human nature which failed in the first Adam, and foiled for the time being the original purpose of the Incarnation. Henceforth the Holy Spirit carries on His warfare with the Spirit of Evil through His Personal union with the Incarnate Son, and His Body, the Catholic Church.

*Our  
Lord's  
Baptism  
and Con-  
firmation.*

We now come to the Temporal or Personal Mission of the Holy Ghost which was promised by our Lord when He said, "I will pray the Father, the Holy Ghost."

*The Tem-  
poral Mis-  
sion of the  
Holy  
Ghost.*

<sup>1</sup> S. Luke i. 35.

<sup>2</sup> S. Luke iv. 1.

Introduc-  
tion.

*Its three-  
fold char-  
acter.*

and He shall give you another Comforter, even the Spirit of Truth.”<sup>1</sup> A mystical writer<sup>2</sup> has seen a threefold image of the Mission of the Comforter in the three flights of the Dove from the Ark of Noah. The dove first hovering over the waters and returning typifies the breathing of the Spirit on the Apostles by our Lord, and the first indwelling of the Spirit in the baptized ; the second flight of the dove and its return with the olive-branch, as the message of peace and safety, has been compared to the outpouring of Pentecost, and the greater fulness of the Spirit’s gifts bestowed in Confirmation ; and the third flight, whence the dove did not return, to the close of the temporal mission of the Holy Ghost in the fulfilled righteousness of the new heavens and the new earth.<sup>3</sup>

*Effect of  
Pentecost  
upon the  
Apostles.*

Our Lord’s chief work during His earthly ministry was the training and educating of the Apostles, that they might be fitted to receive the Spirit, as the organs of His Spirit-bearing Body, and the rulers of His Kingdom.<sup>4</sup> The Pentecostal outpouring changed

<sup>1</sup> S. John xiv. 16.

<sup>2</sup> Rupert, *Op.*, vol. i., iv. 23.

<sup>3</sup> The bearing of the temporal mission of the Holy Ghost upon the Predestinarian controversy has been too little dwelt upon. It is impossible to believe that Christ died for all, and that the Holy Spirit does not apply to all, in accordance with their opportunities, the merits of the Life of Christ. Thus the true view of the temporal mission of the Holy Ghost leaves no room for the absolute predestination of indefectible grace, or for its correlative, the absolute reprobation of individuals by an arbitrary decree.

<sup>4</sup> Cf. *Pastor Pastorum*, by Rev. H. Latham.

their whole attitude, and made them the heroes and master-builders of Christendom. The whole of the New Testament testifies to the work of the Holy Spirit in knitting and interweaving the hearts and lives of men with the incarnate life of Christ. It is also instinct with the doctrine of His Personality and Godhead. S. Paul's words, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all,"<sup>1</sup> are as distinct a witness to the Personality of the Holy Spirit as the well-known words of the baptismal formula.

Introduc-  
tion.

*Witness of  
S. Paul.*

It was given to S. Peter to be the first to declare plainly the Godhead of our Lord. The same apostle also was the first to declare plainly the Godhead of the Holy Ghost. S. Peter's words, "Thou hast not lied unto men, but unto God,"<sup>2</sup> teach the Godhead of the Holy Ghost in a way that cannot be misunderstood. Quotations might be multiplied to prove that the doctrine of the Council of Constantinople upon the Person of the Holy Ghost is the doctrine of the New Testament. The following references will aid those who desire to pursue this branch of our subject further: S. John iii. 1—8; iv. 7—14; vii. 37—39; xiv. 15; xvi. 16; Acts i. 4—8; Rom. viii. 2; 1 Cor. xii. 1—14; Gal. iv. 6; v. 22; Eph. iv. 4—30; Titus iii. 6; Heb. vi. 4; S. James iv. 5; 1 Peter i. 1; iv. 14; 1 S. John iii. 24; iv. 13; v. 5; and S. Jude 20.

*Witness of  
S. Peter.*

*New Test-  
ament re-  
ferences to  
the God-  
head of the  
Holy  
Ghost, as  
the Lord  
and the  
Lifegiver.*

<sup>1</sup> 2 Cor. xiii. 14.

<sup>2</sup> Acts v. 3, 4.

Introduc-  
tion.

II. *The  
Witness  
of the  
Fathers  
and the  
Councils.*

(a) *The  
Ante-  
Nicene  
witness to  
the doc-  
trine of  
the Holy  
Spirit.  
Lack of  
precise de-  
finitions  
in Ante-  
Nicene  
Fathers.*

(a) We have now to deal with the history of the doctrine of the Holy Spirit in the Ante-Nicene period, subsequently to the close of the New Testament canon. The Catholic Church was in possession of "the Faith once delivered to the saints," but there were certain portions of the Faith that were not defined in the earliest forms of the Creed of Christendom. As heresies arose the need of exact definitions to meet them arose also. For this reason we do not look for the same precision of language upon the doctrine of the Holy Ghost before the date of the Council of Constantinople as we find after it. But although this may be admitted, we find the Godhead and Personality of the Holy Spirit clearly enough stated by the Ante-Nicene writers.

*The Apos-  
tolic  
Fathers.  
S. Clement  
of Rome,  
A.D. 95.*

S. Clement of Rome is full and clear in his doctrine of the Holy Spirit. The Personality of the Holy Ghost is revealed in the passages, "A full outpouring of the Holy Spirit came upon all;"<sup>1</sup> "Have we not one God, and one Christ, and one Spirit of grace poured out upon us?"<sup>2</sup> The fragment quoted by S. Basil, "God liveth, and our Lord Jesus Christ, and the Holy Ghost,"<sup>3</sup> testifies plainly to the co-equal Godhead of the Spirit.

<sup>1</sup> πλήρης πνεύματος ἁγίου ἔκχυσις ἐπὶ πάντας ἐγένετο (*Ep. ad Cor.* I. c. 2).

<sup>2</sup> οὐχὶ ἓνα Θεὸν ἔχομεν καὶ ἓνα Χριστὸν καὶ ἓν πνεῦμα τῆς χάριτος τὸ ἐκχυθὲν ἐφ' ἡμᾶς (*Ib.* c. 46).

<sup>3</sup> ἀλλὰ καὶ Κλήμης ἀρχαϊκώτερον, Ζῆν, φησὶν, ὁ Θεὸς καὶ ὁ Κύριος Ἰησοῦς Χριστὸς καὶ τὸ πνεῦμα τὸ ἅγιον (S. Basil, *De Spir. Sanct.* c. xxix.).

The Epistle, known as that of S. Barnabas, speaks of the Spirit of the Lord as poured out upon the whole Church.<sup>1</sup> The Ignatian Epistles are full of references to the work and office of the Holy Spirit. S. Ignatius speaks of the Holy Spirit as the Agent of our Lord's Conception,<sup>2</sup> and His distinct Personality is also manifested.<sup>3</sup> We find also clear expression of His Procession from God<sup>4</sup> the Father, and His temporal mission by the Son.<sup>5</sup> The doxology at the close of S. Polycarp's prayer at the stake witnesses to the Personality and Godhead of the Holy Ghost.<sup>6</sup>

Introduc-  
tion.

*The  
Epistle of  
Barnabas,*  
A.D. 75.  
*S. Igna-  
tius,* A.D.  
116.

*S. Poly-  
carp,* A.D.  
160.

We now come to the examination of the *Pastor* of Hermas, which has been aptly termed the "Pilgrim's Progress" of the Ante-Nicene Church. The allegorical character of this book renders it an uncertain foundation for the proof of doctrine. But there are certain references to the work of the Holy Spirit which are worth quoting.

*Hermas,*  
A.D. 145.

The writer recognizes the Indwelling Presence of the Spirit of God,<sup>7</sup> and professes to be under

<sup>1</sup> ἀληθῶς βλέπω ἐν ὑμῖν ἐκκεχυμένον—Κυρίου πνεῦμα ἐφ' ὑμῖν (Barnab. *Ep.* c. 1).

<sup>2</sup> ἐκ σπέρματος μὲν Δαβὶδ, Πνεύματος δὲ ἁγίου (*Ad Eph.* c. 18).

<sup>3</sup> ἐν νύφῃ καὶ πατρὶ καὶ ἐν πνεύματι (*Ad Magn.* c. 13).

<sup>4</sup> ἀλλὰ τὸ πνεῦμα οὐ πλανᾶται, ἀπὸ Θεοῦ ὄν (*Ad Philad.* c. 7).

<sup>5</sup> τὸ χάρισμα ὃ πέπομφεν ἀληθῶς ὁ Κύριος (*Ad Eph.* c. 17).

<sup>6</sup> μεθ' οὗ σοὶ καὶ πνεύματι ἁγίῳ ἡ δόξα (*Martyr S. Polyc.* c. 14.)

<sup>7</sup> πνεῦμα τὸ ἅγιον, τὸ ἐν σοὶ κατοικοῦν—κ.τ.λ. Τὸ πνεῦμα τοῦ Θεοῦ, τὸ δοθὲν εἰς τὴν σάρκα ταύτην (*Herm. Mand.* xi.).

Introduc-  
tion.

*The Greek  
Apologists  
of the  
second  
century.  
Theo-  
philus of  
Antioch,  
A.D. 180.*

His inspiration.<sup>1</sup> He also indicates the temporal mission of the Holy Ghost, and the duty of obedience to the guidance of the Spirit.<sup>2</sup>

We find in the writings of Theophilus, Athenagoras, and Justin Martyr, very little direct reference to the work of the Holy Spirit. Theophilus ascribes the Inspiration of the Old Testament in an oblique sense to the Word, and Justin Martyr declares that the Word was the Author of His own Incarnation. Notwithstanding these confusions of thought, we owe to Theophilus, Bishop of Antioch (A.D. 180), the first use of the word *τριάς* in reference to the Triune Godhead.

The first three days of Creation "are types of the Trinity, of God and His Word and His Wisdom." The Divine "Sophia" is the Holy Spirit, Who, as Theophilus says elsewhere,<sup>3</sup> in-

<sup>1</sup> πνεῦμα με ἔλαβε (Herm. *Vis.* i.).

<sup>2</sup> οὕτω καὶ τὸ πνεῦμα τὸ θεῖον, ἄνωθεν ἐρχόμενον δυνατόν ἐστι. Τούτῳ οὖν τῷ πνεύματι πίστευε (Herm. *Mand.* xi.).

Οἱ δὲ τοῦ Θεοῦ ἄνθρωποι πνευματοφόροι πνεύματος ἁγίου, καὶ προφήται γενομένοι—κ.τ.λ. (*Ib.* ii. 9).

ταῦτα δὲ πάντα ἡμᾶς διδάσκει τὸ πνεῦμα τὸ "Ἅγιον, τὸ διὰ Μωσέως καὶ τῶν λοιπῶν προφητῶν—κ.τ.λ. (*Ib.* ii. 30).

οἵτινες ἀπὸ πνεύματος ἁγίου διδασκόμεθα, τοῦ λαλήσαντος ἐν τοῖς ἁγίοις προφήταις, καὶ τὰ πάντα προκαταγγέλοντος (*Ib.* ii. 33).

ἦν ἀνέγραψε Μωσῆς ὁ θεράπων τοῦ Θεοῦ, διὰ πνεύματος Ἁγίου (*Ib.* iii. 23.)

<sup>3</sup> αἱ τρεῖς ἡμέραι—τύποι εἰςὶ τῆς Τριάδος, τοῦ Θεοῦ καὶ τοῦ λόγου αὐτοῦ καὶ τῆς σοφίας αὐτοῦ (Theoph. *ad Autolyicum*, ii. 15).



spired Moses and the Prophets, who are *πνευματόφοροι*, or, if the other reading is preferred, “men carrying in them the Holy Spirit” (*πνευματέμφοροι*). Theophilus is writing a defence of Christianity for Pagans, and the *disciplina arcani* may be responsible for some of the vagueness we notice in the Greek Apologists.

Introduc-  
tion.

Athenagoras, the Athenian philosopher, who wrote an Apology for Christianity to the Emperors Marcus Aurelius and Antoninus in A.D. 176, has some definite teaching upon the Holy Spirit, which is remarkable enough when we consider that he wrote as a layman to Pagan emperors. He clearly indicates the doctrine of the Holy Spirit as the *Vinculum Trinitatis*—the Bond of the Trinity in Unity. “The Son being in the Father, and the Father in the Son, in the unity and power of the Spirit.”<sup>1</sup> He also plainly teaches the Personality and Procession of the Holy Spirit. He continues his argument by stating that men who speak “of God the Father, and of God the Son, and of the Holy Spirit,” cannot be fairly called atheists.

Athena-  
goras,  
A.D. 176.

The Personality of the Holy Ghost is manifest in this passage, and His Procession is clearly expressed in the further statement of Athenagoras, that the Holy Spirit Himself, who works in the prophets, is an effluence (*ἀπόρροϊαν*) from God, “flowing from Him and returning back again to

<sup>1</sup> ὁυτος τοῦ υἱοῦ ἐν πατρὶ καὶ πατρὸς ἐν υἱῷ ἐνότητι καὶ δυνάμει πνεύματος (Athen. *Apol.* 10).

Introduc- Him like a ray of the sun,<sup>1</sup> or as light from  
tion. fire.”<sup>2</sup>

*Justin  
Martyr,  
A.D. 150.*

Justin Martyr, who wrote his first *Apology* about A.D. 150, speaks of the work of the Holy Spirit in creation as being that of the Third Person (ὁ Τρίτος) of the Blessed Trinity, having the third station in order (τρίτη χώρα) in the Godhead.<sup>3</sup> He also mentions the baptismal formula,<sup>4</sup> and, in explaining the object of Christian worship, he states that Christians worship the Father, and Jesus Christ “the Son of the True God” in the second place, and the Spirit of Prophecy in the third place.<sup>5</sup> Justin’s doctrine of priority of order in the Blessed Trinity must not be pressed so as to exclude the co-equality of the Three in One, which he teaches plainly by implication, even if his terminology does not anticipate the accurate definitions of the General Councils.

*S. Irenæus  
(A.D. 182)  
and the  
early  
heresies.*

S. Irenæus, Bishop of Lyons, A.D. 182, and disciple of S. Polycarp, was the most learned and powerful Christian writer of his age. The Gnosticism which he opposed and confuted can scarcely be termed a “heresy,” if we take “heresy” to mean a corruption or perversion of the Catholic Faith. Gnosticism looked on Christianity as “an addition to the existing stock of current human

*The  
Gnostics.*

<sup>1</sup> ἀπορρέον καὶ ἐπαναφερόμενον ὡς ἀκτῖνα ἡλίου (Athen. *Apol.* 10).

<sup>2</sup> ὡς φῶς ἀπὸ πυρός (*Ib.* 24).

<sup>3</sup> Justin, *Apol.* i. 60.

<sup>4</sup> *Ib.* i. 61.

<sup>5</sup> πνεῦμα προφητικὸν ἐν τρίτῃ τάξει τιμῶμεν (Justin *Apol.* i. 13).



speculations,"<sup>1</sup> and treated it much in the same way as it was treated by the tolerant Paganism which would have given our Lord a niche in the Roman Pantheon. The Gnostics used Christian phraseology in an Anti-Christian sense. We cannot therefore attach any importance to the language of Basilides and Valentinus with regard to a Holy Spirit, ministering in the world, or sent forth with the Son by the First Cause.<sup>2</sup> But the doctrine of S. Irenæus on the Holy Spirit is of great importance. His great work *Against Heresies* was written about A.D. 182, and he refutes the use of the term "emanation" (προβολή, *emissio*) as applied by Valentinus, to describe the mission of the Son and the Holy Spirit from the Father.

Introduc-  
tion.

*Distinct  
teaching  
of S.  
Irenæus  
upon the  
Person  
and Work  
of the Holy  
Ghost.*

Commenting on the LXX. version of Isaiah, S. Irenæus declares that the Holy Ghost is no mere temporary spiration or emanation, but is eternal,<sup>3</sup> and therefore co-equal with God. He regards the temporal mission of the Holy Spirit as the result of the Incarnation,<sup>4</sup> and he declares that the Spirit is the Inhabiter of the Catholic Church, so that where the Church is, there is also the Spirit of

<sup>1</sup> Liddon, *Some Elements of Religion*, p. 13.

<sup>2</sup> Iren. i. 2, 4, 5.

<sup>3</sup> πνεῦμα γὰρ παρ' ἐμοῦ ἐξελεύσεται, καὶ πνοὴν πᾶσαν ἐγὼ ἐποίησα. (Isa. lvii. 16.) S. Irenæus *in loc.* ἡ οὖν πνοὴ πρόσκαιρος, τὸ δὲ πνεῦμα ἀέναον (Bk. V. 12).

<sup>4</sup> The Holy Spirit is the "communicatio Christi; de corpore Christi procedens nitidissimus fons" (Bk. III. 24).

Introduc-  
tion.

God, and where the Spirit of God is, there is the Church and every grace, for the Spirit is Truth.<sup>1</sup>

*The Mon-  
tanists.*

The testimony of S. Irenæus represents the theology of the Eastern school of S. John the Divine, as well as that of the Western Church of which he was Bishop. It is worth while to mention the strange anticipation of Irvingism which Montanus originated in Phrygia during the latter half of the second century. He and his prophetesses, Priscilla and Maximilla, claimed a direct gift of inspiration, and taught their followers to consider their utterances as revealing a new Pentecostal outpouring of the Spirit. The religious atmosphere of Phrygia was favourable for such a development. The wild worship of Cybele<sup>2</sup> left the soil prepared for Montanism, which is only noted here from the prominence it gave to the doctrine of the Holy Spirit by compelling the Church to discriminate between false and true claims to the gifts of inspiration. The reaction against the Gnostic theory of æons, interposed

<sup>1</sup> In ecclesia . . . posuit Deus . . . universam reliquam operationem Spiritus, cujus non sunt participes omnes qui non currunt ad ecclesiam. Ubi enim ecclesia, ibi et Spiritus Dei; et ubi Spiritus Dei, illic ecclesia et omnis gratia; Spiritus autem veritas (Bk. III. 24). We may fairly deduce from this passage that S. Irenæus believed that all the baptized members of Christ were "participes Spiritus," by virtue of their baptismal incorporation with the Church, which is His Body.

<sup>2</sup> Catullus, *Carm.* 63.

between the Creator and His Creation, led to the Monarchian movement, which had for its primary object the assertion of the Divine Monarchy and Unity. The treatise of S. Irenæus, *περὶ μοναρχίας* (A.D. 190), is written for this purpose. But the Monarchian movement fell into heresy and resulted in a theism which denied the Trinity in Unity. The Monarchianism of Theodotus and Artemon followed the Judaizing Ebionites in their denial of the Godhead of our Lord, and their consequent denial of the Godhead of the Holy Spirit. The Monarchianism of the Patripassians, Praxeas, Noetus, and Sabellius, used Trinitarian language, and evacuated it of its true meaning by identifying the Persons of the Godhead with the Father. Sabellius illustrated his view of the Trinity by the "diversities of gifts, but the same Spirit,"<sup>1</sup> and states that the One God expanded Himself into the Son and the Holy Spirit.<sup>2</sup>

Introduc-  
tion.

*Monarch-  
ianism.*

The Church of North Africa produced in Tertullian and S. Cyprian the first of the Latin Fathers of the Church. Tertullian, A.D. 198, wrote his treatise against Praxeas after he became a Mon-  
tanist, but his claim to special inspiration does not invalidate the accuracy of his theology upon the subject of the Holy Spirit. In denying the Valen-  
tinian *προβολή*, he states the true doctrine of the Eternal Generation of the Son, and the Procession

*The early  
Latin  
Fathers.*

*Tertul-  
lian, A.D.  
198.*

*His teach-  
ing on the  
Trinity.*

<sup>1</sup> 1 Cor. xii. 4.

<sup>2</sup> οὕτω καὶ ὁ πατὴρ ὁ αὐτὸς μὲν ἐστίν, πλατύνεται δὲ εἰς υἱὸν καὶ πνεῦμα (S. Ath. *Ora. c. Arian.* IV. 25).

Introduc- of the Holy Spirit.<sup>1</sup> He holds the true Monarchia  
tion. of the Father as the *μὴ ἀρχή*, the *Fons Deitatis*, and says that the Holy Spirit proceeds from the Father through the Son.<sup>2</sup> He expresses the Priority of Order in the Blessed Trinity, and the co-equality of the Three Persons of the Godhead in the unity of the Divine existence.<sup>3</sup> His language on the temporal mission of the Holy Ghost is clear and definite.<sup>4</sup> He speaks plainly of the sanctifying power of the Holy Ghost in Baptism and Confirmation.<sup>5</sup>

S.  
Cyprian,  
A.D. 248.

We need not quote at length from the writings of S. Cyprian, A.D. 248, the famous Metropolitan of Carthage. He sets forth Christian Unity as being that of a people united by means of the Unity of the Father, the Son, and the Holy Ghost,<sup>6</sup>

<sup>1</sup> He says that there is a “*προβολή* veritatis,” which is truly a “*custos unitatis, qua prolatum dicimus Filius a Patre, sed non separatum.*” The Spirit is distinct from the Father and the Son as the Third Person in the Holy Trinity; “*sicut tertius a radice fructus ex frutice et tertius a fonte rivus ex flumine, et tertius a sole apex a radio*” (Tert. *Adv. Prax.* 8. 25).

<sup>2</sup> Spiritum non aliunde puto quam a Patre *per* Filium (*Ib.* 4).

<sup>3</sup> Ita connexus Patris in Filio et Filii in Paracleto tres effecit cohærentes alterum et altero (Tert. *Prax.* 22).

The Persons of the Holy Trinity are—

Tres non statu sed gradu, nec substantia sed forma, nec potestate sed specie (*Ib.* 2).

<sup>4</sup> Regula est autem fidei—Jesum Christum misisse vicariam vim Spiritus Sancti, qui credentes agat. (Tert. *De Præscript. Heret.* xiii.)

<sup>5</sup> *De Baptismo*, 4, 8.

<sup>6</sup> De unitate Patris et Filii et Spiritus Sancti plebs adunata (S. Cyp. *De Dom. Or.* 23).

and he states plainly that the Holy Spirit is given to all in Holy Baptism.<sup>1</sup> Introduc-  
tion.

S. Clement of Alexandria and Origen both possess the characteristics of that Alexandrine school of philosophic Christianity, which made its natural home in a city that was the meeting-place of Eastern and Western philosophic thought. S. Clement of Alexandria gives clear testimony to the Deity and Personality of the Holy Spirit in his prayer for grace to praise aright the Father, Son, and Holy Spirit.<sup>2</sup> He also expresses plainly the "character" or impress of the Holy Spirit upon human nature,<sup>3</sup> and the first use of the term ἐκπόρευσις to express the Procession of the Holy Ghost may be attributed to him.<sup>4</sup> He speaks of the gift of the Holy Spirit in Baptism, as flowing in upon the baptized from Heaven. The faith of the baptized person is trained by the Holy Ghost by virtue of his Baptism.<sup>5</sup> The Alex-  
andrine  
School.  
  
S.  
Clement  
of Alex-  
andria,  
A.D. 189.

<sup>1</sup> In Baptism, "Spiritus totus infunditur, æqualiter sumitur" (S. Cyp. *Ep.* 69. 14).

<sup>2</sup> δὸς δὲ ἡμῖν αἰνοῦντας εὐχαρίστειν τῷ μόνῳ πατρὶ καὶ υἱῷ—σὺν καὶ τῷ ἁγίῳ πνεύματι (Clem. Alex. *Paed.* iii. 12).

<sup>3</sup> τὸ διὰ τῆς πίστεως προσγενόμενον ἁγίου πνεύματος χαρακτηριστικὸν ἰδίωμα (*Paed.* vi. 6).

<sup>4</sup> A Clementine fragment, which Bp. Lightfoot ascribes to Clement of Alexandria, contains the following words: μακάριος ἀνὴρ ὁ γινώσκων τὴν τοῦ Πατρὸς δοσὴν δι' ἐκπορευσεώς τοῦ παναγίου Πνεύματος (Lightfoot, *Clement of Rome*, Ed. 1869, p. 219).

<sup>5</sup> πίστις δὲ ἅμα βαπτίσματι Ἀγλῷ παιδέυεται πνεύματι (Clem. Alex. *Paed.* i. 6).

Introduc-  
tion.

Origen,  
A.D. 225.

The writings of Origen contain distinct references to the Personality, Deity, and Procession of the Holy Spirit. He teaches the co-equality of the Spirit with the Father and the Son, and also that the Spirit eternally proceeds from the Father as the *Fons Deitatis*.<sup>1</sup> His language in expressing the Priority of Order in the Blessed Trinity has been charged with Arian and Macedonian tendencies by S. Jerome and by Epiphanius, and he certainly departed from the subsequent standard of Post-Nicene phraseology in his expressions. It is unfair to judge Origen from a Post-Nicene standard, and we cannot justly hold him responsible for the use made of his writings by the Origenists, who turned his writings into a battle-ground for controversies which had not arisen when he wrote. We cannot forget that S. Athanasius defended Origen's orthodoxy on the doctrine of God the Son,<sup>2</sup> and that S. Basil asserts his orthodoxy on the doctrine of the Holy Spirit.<sup>3</sup>

At the beginning of the fourth century we find

<sup>1</sup> Origen, *De Princ.* i. 3—5. "Ingenitum Filium generat Pater, et Spiritum Sanctum profert, non quasi qui ante non erat, sed quia origo et fons Filii vel Spiritus Sanctus Pater est" (*De Princ.* ii. 2).

<sup>2</sup> S. Ath. *Decret. Syn. Nic.* xxvii.

<sup>3</sup> S. Basil, *De Sp. Sanct. Migne*, xxiii., p. 203. The view of S. Basil is justified by Origen's account of the Apostolic tradition. "Tum deinde honore ac dignitate Patri et Filio sociatum tradiderunt Spiritum Sanctum" (*De Princ.* I., *Pref.* 46).



Methodius, Bishop of Patara (wrongly called Methodius of Tyre), writing of the Holy Spirit as "subsistence which proceedeth" (ἐκπορευτὴ ὑπαρξίς), and is also consubstantial with the Father (ὁμοούσιον Πνεῦμα). This appears to be the first mention of the term "consubstantial" as applied to the Person of the Holy Ghost. Introduc-  
tion.

We have now to deal with the controversies of the age of General Councils. (β) The  
Post-  
Nicene  
period.

The heresy of Arius logically involved a denial of the Godhead of the Holy Ghost. The denial of the Eternal Generation of the Son, as consubstantial with the Father, carried with it the denial of the ὁμοούσιον Πνεῦμα of Methodius. The Nicene Creed (A.D. 325) closed with the words "and in the Holy Ghost" (καὶ εἰς τὸ Ἅγιον Πνεῦμα). The subsequent words of anathema deal exclusively with the Arian denials of the consubstantial Godhead of the Son. The three hundred and eighteen Fathers of Nicæa based their decisions and their creed upon Holy Scripture and the teachings of the Ante-Nicene Fathers. They did not profess to define new doctrines, and their sole aim was to define the old doctrines with such precision as to exclude heresy. The  
heresy of  
Arius and  
the Nicene  
Council,  
A.D. 325.

Their careful and accurate definition of the Godhead of the Father and of the Son carried with it, by implication, the Godhead of the Holy Ghost, as the *bond* of the Holy Trinity. We find their very phrase, "and in the Holy Ghost," in the writings Import of  
the Nicene  
definition  
upon the  
Godhead  
of the  
Holy  
Ghost.



Introduc- of S. Irenæus,<sup>1</sup> Tertullian,<sup>2</sup> S. Cyprian,<sup>3</sup> and in  
tion. Novatian,<sup>4</sup> who was orthodox in his belief, notwithstanding his schism. The Nicene Fathers meant by this phrase what the Ante-Nicene Fathers meant who previously used it. It fitted in with the maxim of a subsequent age, and expressed the "*quod semper, quod ubique, quod ab omnibus*" of Catholic belief. But the course of events proved that heresy was subtle enough to adopt the language of the Church, and read a false meaning into it. After his condemnation at Nicæa, Arius sent privately his confession of faith to the Emperor Constantine to pave the way for his restoration. He used the Nicene phrase (*καὶ εἰς τὸ Ἅγιον Πνεῦμα*) in a manifestly heretical sense.<sup>5</sup>

The  
Nicene  
definition  
inade-  
quate as a  
barrier  
against  
heresy con-  
cerning  
the doc-  
trine of  
the Holy  
Spirit.  
Arians,

It gradually became evident that the Nicene statement of belief in the Holy Ghost was inadequate as a barrier against heresy. For the first thirty years of the Arian controversy, the battleground was almost absolutely confined to the question of the Godhead of our Lord. The Arian party was divided into the Arians proper, who were led by Eusebius of Nicomedia in the Nicene

<sup>1</sup> *καὶ εἰς πνεῦμα ἅγιον* (S. Iren. *Adv. Hær.* i. 10).

<sup>2</sup> Spiritum Sanctum, Paracletum (Tert. *Adv. Prax.* 2).

<sup>3</sup> Credo—in Spiritum Sanctum (S. Cyp. *Ep.* 69).

<sup>4</sup> In Spiritum Sanctum (Novatian, *De Trin. Bibl. P.P.*, iii. 287).

[All these passages are quoted from versions of the Creed or "Rule of Faith" set forth by each author.]

<sup>5</sup> Socrates, *Hist. Eccl.* i. 26.

Council, and who were afterwards known as "Anomæans" <sup>1</sup> under the leadership of Aëtius and Eunomius; and the Semi-Arians, whose watch-word was *ὁμοιούσιος*, and who objected to the *ὁμοούσιος* as unscriptural. Both parties naturally held defective and heretical doctrine on the Person of the Holy Ghost. The political victory of the Arians under Constantius, which culminated in the third exile of S. Athanasius in A.D. 356, caused a sharp division between the Anomæans and the Semi-Arians, and the result was that the bulk of the latter party returned to Catholic unity. But it was found that a party of Semi-Arians, who were orthodox on the doctrine of the Son, held that the Holy Spirit was a creature and a ministering spirit, differing from the angels only in degree but not in substance.<sup>2</sup> S. Athanasius promptly dealt with the heresy at the request of Serapion, Bishop of Thmuis in Egypt. S. Athanasius called these heretics "Tropici," from their abuse of the *figurative* interpretation of Scripture, and they were also known as "Pneumatomachi." He summoned a Council at Alexandria in A.D. 362, when the accession of Julian the Apostate gave him liberty of action, and, after re-affirming the Nicene Creed, the Synod added a condemnation of the heresy which affirmed that the Holy Spirit

Introduc-  
tion.

Ano-  
mæans,  
and Semi-  
Arians.

S. Atha-  
nasius  
and the  
Semi-  
Arian  
Pneuma-  
tomachi.

Council at  
Alex-  
andria,  
A.D. 362.

<sup>1</sup> The Anomæans declared that our Lord was of "unlike substance (*ἀνόμοιος*) with the Father."

<sup>2</sup> λεγόντων αὐτὸ μὴ μόνον κτίσμα, ἀλλὰ καὶ τῶν λειτουργικῶν πνευμάτων ἐν αὐτῷ εἶναι (S. Ath. *Ad Serapion*, i.).

Introduc- is a creature, and separated from the Essence of  
tion. the Son.<sup>1</sup>

This was the first Synodical condemnation of the Pneumatomachi, although various private expansions of the Nicene Creed, dealing with the doctrine of the Holy Spirit, had been put forth.<sup>2</sup>

*Mace-  
donius be-  
comes  
leader of  
the  
Pneuma-  
tomachi.*

The deposition of Macedonius from the see of Constantinople in A.D. 360 produced a large party of Pneumatomachi, who differed from the Egyptian faction in accepting the Semi-Arian ὁμοιούσιον instead of the Nicene ὁμοούσιον with regard to the doctrine of the Son. Macedonius was an unscrupulous and violent man of Arian views. On his deposition he headed the Semi-Arians, and, with his deacon Marathionius, formulated the theory that the Holy Spirit was a creature and a servant

<sup>1</sup> The Synodical letter addressed to the Church at Antioch speaks of those who adhere to the Nicene Faith, and yet dare to blaspheme the Holy Spirit.—οὐδὲν πλέον ποιοῦσιν ἢ τὴν Ἀρειανὴν αἵρεσιν τοῖς μὲν ῥήμασιν ἀρνοῦνται, τῷ δὲ φρόνηματι πάντην κατέχουσιν (Tomus, *Ad Antioch. apud Ath.*).

The Synod declared "that the Holy Ghost was of the same substance and Divinity with the Father and the Son." Hefele, *Hist. of Councils*, ii. p. 277.

The view of S. Athanasius himself is plainly expressed in the words, εἰ δὲ θεόποιε, οὐκ ἀμφίβαλον ὅτι ἡ τουτοῦ φύσις Θεοῦ ἐστὶ (*Ad. Serapion*, i. 24).

<sup>2</sup> The Confession of Lucian put before the Dedication Synod of Antioch in A.D. 341, added to the Nicene phrase, "And in the Holy Ghost," the words "which is given for the comforting, perfecting, and sanctifying of them that believe." Lucifer of Cagliari (A.D. 358) gives a form of creed with the words, "Credimus in Spiritum Paracletum verum Dei Spiritum."

of God. Henceforth the whole Semi-Arian party became Macedonians or Pneumatomachi. In A.D. 363 S. Athanasius summoned another council at Alexandria, whose decisions he embodied in a letter to the Catholic Emperor Jovian, who had succeeded Julian the Apostate. In this letter the Godhead of the Holy Ghost is asserted by glorifying Him with the Father and the Son in the one Faith of the Holy Trinity. The language of the Constantinopolitan Creed is virtually anticipated by this Synodical letter.<sup>1</sup> An important Synod in Illyria,<sup>2</sup> held in A.D. 375, condemned the Pneumatomachi, and gave further synodical sanction to the phrase *ὁμοούσιον Πνεῦμα*, first used by Methodius of Patara.

Introduc-  
tion.

*Council at  
Alex-  
andria,  
A.D. 363.*

*Damasus  
holds four  
Synods at  
Rome be-  
tween A.D.  
368 and  
A.D. 381.*

*The  
Tome of  
Damasus.*

The establishment of Damasus in the see of Rome after the banishment of his opponent Ursinus in A.D. 367, led him to hold four Synods at Rome between the dates A.D. 368 and A.D. 381. The dogmatic conclusions of the first two of these Synods were embodied in the "Tome of Damasus," and 146 bishops at Antioch signed this document.

<sup>1</sup> *μᾶλλον συνεδόξασαν αὐτὸ (i. e. τὸ "Ἅγιον πνεῦμα) τῷ πατρὶ καὶ τῷ υἱῷ ἐν τῇ μιᾷ τῆς ἁγίας τριάδος πίστει, διὰ καὶ τὸ μίαν εἶναι ἐν τῇ ἁγίᾳ τριάδι θεότητα (S. Ath. Ad. Jovian, 4.).*

<sup>2</sup> Hefele, vol. ii. p. 289. See also Neander's *Ch. Hist.*, vol. iv. p. 105.

The actual words used by the Council are, 'Ἡμεῖς δὲ φρονοῦμεν ὡς καὶ αἱ σύνοδοι νῦν ἢ τε κατὰ Ῥώμην καὶ ἢ κατὰ Γάλλιον, μίαν εἶναι καὶ τὴν αὐτὴν οὐσίαν, τοῦ Πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος ἐν τρισὶ προσώποις, τουτέστιν, ἐν τρισὶ τελείαις ὑποστάσεσιν (Theodoret, *Hist. Eccl.* iv. 8).

Introduc-  
tion.

It declared in plain terms that the Holy Ghost was uncreate, and of one Majesty, Essence, and Power with the Father and the Son.<sup>1</sup> The opinion that the Holy Spirit was created by the Son was also specifically condemned at Rome. This heresy arose from the perversion of the idea of the "Temporal Mission." The necessity for an expansion of the Nicene doctrine of the Holy Spirit began to be widely felt. Already S. Cyril of Jerusalem, A.D. 350, had in his Catechetical lectures used the phrases, "And in One Holy Ghost, the Paraclete, who spake in the prophets,"<sup>2</sup> and S. Epiphanius, Bishop of Constantia in Cyprus, had given two fuller forms of the Creed in his *Ancoratus* in A.D. 374. He prefaces the shorter form with the words, "This is the Holy Faith of the Catholic Church (τὴν ἁγίαν πίστιν τῆς Καθολικῆς Ἐκκλησίας), and every person preparing for the Holy Laver of Baptism must learn it." The words referring to

S. Cyril  
of Jeru-  
salem,  
A.D. 350.

S. Epi-  
phanius,  
A.D. 374.

<sup>1</sup> Theodoret quotes as follows from the Decrees of these Synods: ὥστε τὸν Πατέρα καὶ τὸν Ὑιὸν μιᾶς οὐσίας, μιᾶς θεότητος, μιᾶς ἀρετῆς, μιᾶς δυνάμεως, καὶ ἐνὸς χαρακτῆρος πιστεύεσθαι χρῆ, καὶ τῆς αὐτῆς υποστάσεως καὶ οὐσίας καὶ τὸ Πνεῦμα τὸ ἅγιον (*Hist. Eccl.* ii. 22).

εἴ τις εἴποι τὸ Πνεῦμα τὸ ἅγιον ποίημα, ἢ διὰ τοῦ Ὑιοῦ γεγενῆσθαι ἀνάθεμα ἔστω (*Ib.* Bk. v. 11). This was the heresy held alike by Arians and Macedonians: "Spiritum vero Sanctum, creaturam creaturæ, hoc est ab ipso Filio creatum volunt" (S. Aug. *Hæres.* 49).

<sup>2</sup> καὶ εἰς ἓν ἅγιον πνεῦμα, τὸν Παράκλητον τὸ λαλήσαν ἐν τοῖς προφήταις. From Creed drawn from S. Cyril's writings by A. A. Touttée, Benedictine Edition of S. Cyril (Venet. 1763).

the Holy Spirit are almost verbally identical with those of the Nicæno-Constantinopolitan Creed—  
 “We believe in the Holy Ghost, Lord and Life-giver, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.”<sup>1</sup>

Introduc-  
tion.

In A.D. 381 the Emperor Theodosius summoned the Second General Council of Constantinople. One hundred and fifty Eastern Bishops were present, and until the sixth century, the third Canon, which ranked the see of Constantinople next to Rome<sup>2</sup> (together with the fact that no Western bishops were present), hindered its acknowledgment as an Œcumenical Council. But its distinct work in ratifying the decisions of previous Councils respecting the Godhead of the Holy Ghost was recognized and accepted by degrees throughout the whole of Christendom.

*The  
Council of  
Constanti-  
nople, A.D.  
381.*

*Its ratifi-  
cation of  
previous  
Councils  
respecting  
the God-  
head of the  
Holy  
Ghost.*

The first Canon of the Council of Constantinople confirmed the Nicene Creed, and ordained that “the πιστις of the 318 Fathers who assembled at Nicæa in Bithynia shall not be set aside, but remain in force (κυρίαν).” It also formally condemned “the heresy of the Semi-Arians or Pneumatomachi.” The Catholic doctrine of the Godhead of the Holy Spirit was thus definitely ratified

<sup>1</sup> καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, Κύριον, καὶ Ζωοποιὸν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν (Epiphan. *Op. Migne*, xliii. 231).

<sup>2</sup> διὰ τὸ εἶναι αὐτὴν νέαν ῥώμην (*Conc. Const. Canon*, iii.).



Introduc-  
tion.

*The  
Council of  
Chalce-  
don, A.D.  
451.*

by a Council, subsequently received as Œcumenical.

At the Council of Chalcedon (A.D. 451) the Creed of the 150 Fathers at Constantinople was accepted as the Creed of Christendom. It embodied almost exactly the additions concerning the doctrine of the Holy Spirit, which have been previously quoted from the Creed of Epiphanius.<sup>1</sup> But it is doubtful whether the Council of Constantinople adopted formally the Epiphanian recension of the Nicene Creed. The historian Socrates says that the Council confirmed the Nicene Creed (Bk. v. 8). It is also a fact that between A.D. 381 and A.D. 451 this recension of the Creed which is known as "Constantinopolitan" is not alluded to, and until the Council of Chalcedon there is no mention of a "Creed of the Second General Council." But whether the Second General Council did or did not put forth its version of the Epiphanian formulary as the "ecthesis" of the Faith alluded to by the Imperial Commissioners at Chalcedon, is a question of little moment. The Council of Chalcedon ratified formally the Nicæno-Constantinopolitan Creed, in its present Greek version, and thus sealed the work done by the Second General Council in condemning the Macedonian heresy, and finally defining the Catholic

*Its ratifi-  
cation of  
the  
Nicæno-  
Constanti-  
nopolitan  
Creed.*

<sup>1</sup> The article is added to the words *Κύριον* and *Ζωοποιόν*. The Nicæno-Constantinopolitan Creed has *καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον, τὸ Κύριον, τὸ Ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορέυομενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν.*



doctrine of the Person and Work of the Holy Ghost. The civil decree of the Emperor Theodosius, which ejected the Macedonians from the churches, was a fitting close to the work of the Council of Constantinople. The Church had spoken, and the teaching of Scripture and the Fathers had been plainly and clearly defined. The history of the doctrine of the Church as to the Person and Work of the Holy Ghost is virtually closed by the Second Œcumenical Council.

Introduc-  
tion.

Although the final condemnation of the Pneumatomachi by the Council of Constantinople forms a fitting close to the history of the doctrine of the Holy Spirit, it is impossible to pass by the subsequent controversy as to the Double Procession. We shall briefly indicate its main issues.

III. *The  
Filioque  
contro-  
versy.*

The insertion of the "Filioque" clause into the Latin version of the Nicæno-Constantinopolitan Creed came from the Spanish Church. At the Third Council of Toledo in A.D. 589,<sup>1</sup> King Reccared and his Arian Visigoths were received into Catholic unity. They acknowledged the creeds and authority of the four General Councils, and the Nicæno-Constantinopolitan Creed was ordered to be said at Mass. The Latin Version

*Insertion  
of the  
"Filio-  
que"  
clause at  
the Third  
Council of  
Toledo,  
A.D. 589.*

<sup>1</sup> Baronius gives even an earlier date, and ascribes the Filioque to the Second Council of Toledo, A.D. 447. Canon Hutchings cites Dr. Pusey as calling attention to a Creed professed by Persian bishops at Seleucia in A.D. 410, which, according to Professor Lamy's translation of the Syriac text, acknowledges the "Living Paraclete" as "ex Patre et Filio" (*Person and Work of the Holy Ghost*, p. 36).

Introduc- of this Creed, sanctioned by the Spanish Church,  
tion. was as follows, "Credemus et in Spiritum Sanctum  
Dominum et vivificatorem ex Patre et Filio pro-  
cedentem." In the First and Second Councils of  
Toledo the Bishops of Spain put forth a Rule of  
Faith against the Priscillianists and Arian Visi-  
goths. It contained the words, "The Spirit is  
neither the Father nor the Son, but proceeding from  
the Father and the Son." It is probable that the  
"Filioque" clause in the Creed of the Third  
Council of Toledo came from the earlier use of  
the same phrase by the First and Second Councils  
of Toledo. The "Filioque" was asserted sub-  
sequently by the Spanish Church in the Fourth,  
Sixth, Eleventh, and Sixteenth Councils of Toledo.

The "Qui- The "Filioque" appears in the "Quicumque vult,"  
cunque vult." and became rooted in the Gallican Church.<sup>1</sup>

The  
second  
Nicene  
Council,  
A.D. 787.

At the second Nicene Council, in A.D. 787, which  
dealt with the Iconoclastic controversy, the question  
of the "Filioque" was incidentally touched, and  
the confession of Tarasius (τὸ ἐκ Πατρὸς δι' υἱοῦ  
ἐκπορευόμενον) was accepted. Charlemagne, as  
Emperor of the West, became the defender of  
Western Theology, and wrote to Pope Hadrian I.  
declaring that the Second Nicene Council *had*  
*departed from the Nicene Faith* by substituting

<sup>1</sup> Archbishop Theodore of Tarsus and the Provincial  
Synod of the English Church, held at Hatfield in A.D. 680,  
put forth a confession of faith containing the words "Et  
Spiritus Sanctus procedens ex Patre et Filio inenarra-  
biliter."

other words for the "Filioque" clause.<sup>1</sup> The theologians round Charlemagne evidently believed that the "Filioque" was part and parcel of the Nicene faith. They were quite ignorant that the clause was an interpolation. In A.D. 809 the Council of Aix was assembled, under Charlemagne's protection, to discuss the "Filioque," which by this time was denounced by the Eastern Church as an innovation.

Introduc-  
tion.

Council of  
Aix, A.D.  
809.

Deputies from Aix were sent to Pope Leo III. to confer upon the subject, and Leo, whilst asserting the orthodoxy of the Double Procession, absolutely forbade the insertion of the "Filioque" into the Creed. He advised the discontinuance of the public use of the Creed at Mass, and it is believed that there was no formal sanction of the "Filioque" at Rome until the Council of Lyons in 1274. The differences between the Eastern and Western Churches became embittered from other causes than the "Filioque" clause. Constantinople declined to admit the vast and growing claims of the Roman Primacy, and the final severance took place in 1054.

No formal  
sanction of  
"Filioque  
clause"  
until the  
Council of  
Lyons,  
A.D. 1274.  
Schism  
between  
Eastern  
and  
Western  
Churches,  
A.D. 1054.

The doctrine of the Double Procession, as a legitimate and logical consequence of the ὁμοούσιος, had been held by implication by S. Basil<sup>2</sup> and

The Greek  
Fathers on  
the Double  
Procession.

<sup>1</sup> In condemning the phrase of Tarasius (δι' υἱοῦ) Charlemagne says, "non ex Patre et Filio, secundum Nicænum Symbolum, sed ex Patre per Filium," a phrase condemned in the *Libri Carolini*, which strongly asserted the "Filioque."

<sup>2</sup> See S. Basil, *De Sp. Sanct.* 16-18; and *Adv. Eunom.* v.

Introduc-  
tion.

S. Gregory of Nyssa,<sup>1</sup> and directly by Didymus<sup>2</sup> and S. Epiphanius.<sup>3</sup> The last great Greek theologian, S. John of Damascus (A.D. 750), asserts the doctrine of the *μὴ ἀρχὴ*, and states that the Holy Ghost is the Spirit of the Son, but does not proceed from Him so as to involve a second *ἀρχὴ* in the Holy Trinity, a position which Western theologians held as strongly as he did.<sup>4</sup>

S.  
Ambrose  
and S.  
Augustine.

S. Ambrose<sup>5</sup> and S. Augustine<sup>6</sup> had taught the

<sup>1</sup> He says that the Son is the *μεσότης* of the Holy Trinity, through Whom the Life of the Father flows eternally to the Holy Ghost. (See Dr. Swete, *History of Doctrine of the Procession*, p. 103.)

<sup>2</sup> Neque alia substantia est Spiritus Sancti præter id quod datur a Filio. (Dr. Swete, *Ib.* p. 84.)

<sup>3</sup> The Spirit is *παρα τοῦ Πατρὸς καὶ ἐκ τοῦ Ὑιῶ* (S. Epiphanius, *Ancor.* 73. See Letter to Dr. Liddon by Dr. Pusey on "Filioque" clause, pp. 119—121.

<sup>4</sup> S. John Damasc. *De Recta Sent.* i., and *De Fide Orth.* i. 8.

<sup>5</sup> Spiritus cum procedit a Patre et Filio, non separatur a Patre, non separatur a Filio (S. Amb. *De Spiritu Sancto*, i. 11). This is the first Latin treatise on the Holy Ghost, and S. Ambrose asserts the Temporal Mission in such terms as to leave no doubt that he also held the Double Procession.

<sup>6</sup> S. Augustine developed the teaching of S. Ambrose. Nec possumus dicere quod Spiritus Sanctus et a Filio non procedat. Sed sicut Pater et Filius Unus Deus—sic relative—ad Spiritum Sanctum unum principium (S. Aug. *De Trin.* v. 14).

In these few words we at length have the statement to which Western, and to a considerable extent Eastern, thought had been tending for two centuries. Tertullian's "a Patre per Filium," Hilary's "Patre et Filio auctoribus," the *παρ' ἀμφοτέρων* of S. Epiphanius, the *διὰ τοῦ μέσου* of S. Gregory of Nyssa, find at last their logical outcome and expression in

Double Procession in the West. The doctrine of the  $\mu\epsilon\acute{\alpha}\ \acute{\alpha}\rho\chi\eta$  was carefully guarded by S. Augustine when he states that the Holy Spirit proceeds from the Father *principaliter*, so that the Father is the *principium* of the Son, and the Father and the Son (by virtue of the  $\acute{\omicron}\mu\omicron\omicron\upsilon\sigma\iota\omicron\varsigma$ ) are conjointly the *principium* of the Holy Spirit.<sup>1</sup>

Introduc-  
tion.

Although the attempt made to heal the breach between East and West in 1439 at the Council of Florence was mainly political, the agreement upon the "Filioque" question arrived at by the assembled

The  
Council of  
Florence,  
A. D. 1439.

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the "Pater et Filius unum principium" of the greater Bishop of Hippo. (Dr. Swete, pp. 125, 126.)

<sup>1</sup> Filius de Patre natus est, et Spiritus Sanctus de Patre *principaliter* et ipso sine ullo temporis intervallo dante, communiter de utroque procedit (*De Trin.* xv. 25).

With regard to the alleged irregularity of the introduction of the "Filioque" into the Western form of the Nicene Creed, Dr. Pusey says, "The reception of the Nicæno-Constantinopolitan Creed, for itself, together with the addition of the 'Filioque,' is no more 'ecclesiastically irregular' than the additions to the Nicene Creed by the Council of Constantinople, wholly a Greek Council, for its necessities in the East. The Creed, also with this addition, was notoriously received under the impression that it was the Creed, enlarged by that Council" (Dr. Pusey's Letter to the *Times*, 28th Decr., 1875).

We have already seen that the additions to the Nicene Creed, which were finally confirmed by the Council of Chalcedon, were very probably not introduced by the Council of Constantinople at all. They expressed truths, and so became incorporated into the Creed like the "Filioque" clause. The only difference is that they were incorporated in the age of Œcumenical Councils, and the "Filioque" was subsequent to that age.

Introduc-  
tion.

Greeks and Latins is of considerable theological importance. After tedious debate the following decree was agreed upon :—"We (*i. e.* the Greeks) agree with you (*i. e.* the Latins), and assent that your addition to the Creed comes from the Fathers; we agree with it and unite with you, and say that the Holy Ghost proceeds from the Father and the Son as from one origin and cause."<sup>1</sup> Here the Eternal Procession from the Father and the Son is admitted to be part of the Catholic belief of the Fathers, and the doctrine of the *μὴ Ἀρχὴ* is also carefully guarded.

*The Bonn  
Conference.*

The "Filioque" controversy then slept, so far as any serious efforts after reunion were concerned, until the Conference between Old Catholics, Anglicans, and Easterns, which was held at Bonn in 1875, under the presidency of Dr. Dollinger.<sup>2</sup> The following agreement was then arrived at—

<sup>1</sup> Creighton's *History of the Papacy*, ii. 186.

<sup>2</sup> Professor Milligan in some very thoughtful words insists on the practical importance of the truth expressed by the "Filioque" clause, although he may be thought to censure the Eastern Church too severely. He says, "It is no mere question of metaphysical or theological refinement that is involved in it. It connects itself with practical consequences of the utmost moment. The Eastern Church has suffered greatly from its rejection. More particularly we may trace to that cause much at least of the immobility that has marked her through so many centuries. Great as in various respects her services to Christianity have been, she has fallen far behind her Western sister in activity of Christian speculation and life. Because in her view the Spirit has proceeded from God alone, without thought of the Son, human as well as



1. We agree in accepting the œcumenical symbols and the decisions in matters of faith of the ancient undivided Church.

2. We agree in acknowledging that the addition "Filioque" to the Symbol did not take place in an ecclesiastically regular manner.

3. We give our unanimous assent to the presentation of the doctrine of the Holy Spirit as taught by the Fathers of the undivided Church.

4. We reject every representation and every form of expression in which is contained the acceptance of two Principles, or *ἀρχαί* or *αἰτίαι*, in the Trinity.

The third Article was further explained by a catena of passages from S. John of Damascus.

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Divine, along with Him, the fountain of human life in our Lord has been choked, and the Greek Church has become a stagnant pool instead of that abounding river which in the Latin Church has fertilized the West. Nor is it any reply to this to urge that the Christian Church flourished for centuries without the dogma. To reject a doctrine once formulated is attended with far more serious consequences than to live without the clear perception of the doctrine before it has been formally defined. It was one thing for the early Church to live without the expression of this truth. It was quite another thing for the Eastern Church to set it deliberately aside. In the one case it might be implicitly understood, and though not uttered, might be a valuable undercurrent of the Church's life. In the other case it cannot be lived by, because the flow of its waters has been stopped" (Dr. Milligan, *Ascension of Our Lord*, p. 191).



## CHAPTER I.

### *The Witness of Holy Scripture to the Doctrine of Confirmation as a Sacramental Ordinance distinct from Holy Baptism.*

Chap. i. CONFIRMATION is reckoned by the author of the Epistle to the Hebrews as one of the six first principles of the doctrine of Christ. Its prominent position and deep spiritual efficacy as a Sacramental ordinance of the Church does not lead us to imperil its distinct character by blending it with Holy Baptism, or to set it on a level with the two great "Sacraments of the Gospel."

*Confirmation is a Sacramental Ordinance distinct from Holy Baptism.*

The term "Sacramental Ordinance" is a convenient definition of those rites which are termed "lesser Sacraments." The English Church calls marriage a "Sacrament,"<sup>1</sup> but in treating of Holy Orders the Homily says, "Neither *it* nor any *other* Sacrament else be such Sacraments as Baptism and the Holy Communion are."<sup>2</sup> The following definition is clear and precise: "Ordination gives

<sup>1</sup> *Homily on Swearing*, Pt. i.

<sup>2</sup> *Homily on Common Prayer and Sacraments*, p. 298.

power, yet without making the soul *acceptable* to God. Confirmation gives light and strength, yet it is the mere completion of Baptism, and Absolution may be looked upon as a negative ordinance removing the barrier which sin has raised between us and that grace which is by inheritance ours. But the Sacraments of the Gospel, as they may be emphatically styled, are the instruments of inward life, according to our Lord's declaration that Baptism is a new birth, and in the Eucharist we eat the living bread." <sup>1</sup>

We must first carefully examine the Scriptural evidences for the doctrine of Confirmation and its relation to Holy Baptism in connection with the Person and Office of Our Blessed Lord. We are

<sup>1</sup> *Newman on Justification*, Lect. vi. p. 153. We must not conclude from the use of the phrase "completion of Baptism," that the writer meant to express the view that Confirmation is not *distinct* from Baptism. His other writings forbid this interpretation. S. Augustine sets forth the pre-eminence of the two great Sacraments of the Gospel as follows: "Optimè Pūici Christiani baptismum ipsum nihil aliud quam *salutem*; et Sacramentum Corporis Christi nihil aliud quam *vitam* vocant. Unde? Nisi ex antiquâ, et existimo, et Apostolica traditione, quâ Ecclesiæ Christi insitum tenent, præter Baptismum et participationem Mensæ Dominicæ, non solum ad regnum Dei, sed nec ad salutem et vitam æternam posse pervenire" (S. Aug. *De pecc. mer. et rem.* i. 34). "In regard to the eminence of the two great Sacraments, Baptism and the Holy Sacrament, above the rest, there will be, I imagine, no difficulty. These two are essential to the Christian life. Confirmation *enlarges* the gift of Baptism, and was counted of old a supplement to it" (Dr. Pusey, *Eirenicon*, iii. p. 91).

Chap. i.

*Dr. Newman's definition of Sacraments and Sacramental Ordinances.*

*I. The Scriptural evidences for the doctrine of Confirmation and its relation to Holy Baptism, in connection with the Person and Office of our Lord.*

Chap. i. members of the Second Adam by virtue of our baptismal union with Christ, and our admission into the Catholic Church, which is His body. The relations subsisting between the Holy Spirit and the Incarnate Son, however mysterious and beyond our finite comprehension, are yet matter for our reverent inquiry. The operations of the Holy Spirit upon His perfect Humanity must necessarily have some definite bearing upon the methods of the work of the Spirit upon the imperfect humanity of the members of His Body, the Church.

*Isaiah's  
prophecy  
of the  
Sevenfold  
gifts.*

Isaiah predicts the absolute fulness of the sevenfold gifts of the Spirit as indwelling and resting upon the Humanity of the Incarnate Son.<sup>1</sup> The Holy Spirit, Who was the instrument of His Incarnation, was manifested in His Humanity, as He "increased in wisdom and stature,"<sup>2</sup> in a corresponding increase of manifestation, until His human nature reached the maturity which marked the beginning of His public ministry. When we speak of "increase in manifestation," we mean that the Spirit was His in all the fulness possible to each progressive stage of this "increase in wisdom and stature." His child-life was filled with every manifestation of the Spirit possible to the child-life

<sup>1</sup> In Isaiah xi. the LXX. and the Vulgate throw light upon the Hebrew phrase "Yirath Yehovah," which is represented by *εὐσέβεια* (V. *pietas*) the first time it occurs, and by *φόβος Θεοῦ* (V. *timor Domini*) the second time. The one Hebrew phrase covers the gifts of "piety and holy fear."

<sup>2</sup> S. Luke ii. 52.

of perfect humanity. His boyhood manifested its perfection as He sat amidst the doctors in the Temple. His human Soul possessed the fulness of the Indwelling Spirit, in each progressive stage of His life on earth. Chap. i.

The commencement of His earthly ministry was ushered in by an event of twofold significance, which marked the internal abiding of the Spirit with Him, and the external witness of the Spirit resting upon His office and work. That event was our Lord's Baptism, and the subsequent descent of the Holy Spirit upon Him to consecrate His entrance upon His Messianic ministry. Whilst we dare not draw too closely the analogy between our Lord's Baptism and our own, there is still a connection to be traced helpful to our present inquiry.

Our Lord's Baptism is recorded as follows in the Synoptic Gospels. S. Matthew writes: "And Jesus when he was baptized went up straightway from the water; and lo, the heavens were opened unto Him, and he saw the Spirit of God descending as a dove, and coming upon Him; and lo, a voice out of the heavens, saying, This is My beloved Son, in Whom I am well pleased."<sup>1</sup> Thus our Blessed Lord publicly attested the Divine mission of the Baptist. We note also that the humility of our Lord in suffering S. John Baptist to baptize Him with His baptism of repentance was complete *before the Holy Spirit visibly descended* *The Baptism of our Lord.*  
S. Matt.  
iii. 16.

<sup>1</sup> S. Matt. iii. 16, R. V.

Chap. i. *upon Him*. We thus recognize *two distinct actions*, the first in connection with Holy Baptism, and the second relating to Confirmation as its complement.

S. Mark  
i. 10.

S. Mark's account makes this even clearer, "And straightway coming up out of the water, He saw the heavens rent asunder, and the Spirit as a dove descending upon Him."<sup>1</sup>

S. Luke  
iii. 21.

The act of Baptism had been completed, and He was coming up out of the water, when the Spirit descended upon Him. S. Luke adds that the descent of the Holy Spirit took place after our Lord's Baptism, and whilst He was engaged in prayer. "Now it came to pass when all the people were baptized, that Jesus also, having been baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily form as a dove upon him, and a voice came out of heaven, Thou art My beloved Son, in Thee I am well pleased."<sup>2</sup> Upon this last passage Bishop Jeremy Taylor observes that "the descent of the Holy Spirit was a distinct ministry from the Baptism: it was not only after Jesus ascended from the waters of Baptism; but there was something intervening, and by a new office or ministration; for there was a prayer joined to the ministry. We find this in S. Luke's account: 'While Jesus was praying the heavens were opened, and the Holy Spirit descended.'<sup>3</sup> The fact of our Lord's Baptism, as related by

<sup>1</sup> S. Mark i. 10, R. V.

<sup>2</sup> S. Luke iii. 21, R. V.

<sup>3</sup> *Χρίστis τελειωτικῇ* (*Works*, vol. xi. p. 237).

S. John the Baptist himself, appears in S. John's Chap. i. Gospel: "And John bare witness saying, I have beheld the Spirit descending as a dove out of heaven, and It abode upon Him. And I knew Him not: but He that sent me to baptize with water, He said unto me, Upon Whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit. And I have seen and have borne witness that this is the Son of God." <sup>1</sup>

The witness of S. John Baptist points to the *distinction* between our Lord's Baptism and the subsequent descent of the Holy Spirit upon Him. "When all the people were baptized" (S. Luke), then our Lord was baptized in their presence. But it is not probable that the people saw the descent of the Spirit or heard the Voice out of Heaven. We may believe that the sign of the descending Spirit was for S. John Baptist alone, as the link between the Old Dispensation and the New, to mark for him the transition from one covenant to the other. S. Chrysostom says, "And what was done with regard to the Passover (*i. e.* at the Institution of the Holy Eucharist), the same ensues in Baptism also. For as in that case too He, acting with a view to both, brought the one to an end, but to the other He gave a beginning: so here, having fulfilled the Jewish Baptism, He at the same time opens the doors of the Church." <sup>2</sup>

*Distinction between our Lord's Baptism and the subsequent descent of the Holy Ghost upon Him.*

<sup>1</sup> S. John i. 32—34, R. V.

<sup>2</sup> S. Chrys. *In Matt. Hom.* xii. 4.



Chap. I. Our Lord's Baptism, then, may be considered as marking the transition between the Old and the New Covenant, and as an act of equal significance in relation to the Sacrament of Holy Baptism, as His celebration of the Passover on Maundy Thursday became in relation to the Holy Eucharist.

*Our Lord's Baptism marked the transition from the Old to the New Covenant.*

In His Baptism our Lord "fulfilled all righteousness."<sup>1</sup> It was an act of obedience, submission, and humiliation, second only to the humiliation of His Cross and Passion. "At that time he was known only as the 'carpenter, the son of Joseph.' He had wrought no miracles, exhibited no tokens of His Divine Nature and mission. He was but as any other Israelite, and, as one of a thousand sinners, He came and received a sinner's baptism."<sup>2</sup> In submitting to the Baptist's baptism of repentance He sanctified the principle of submission to outward ordinances, ministered by the hands of duly commissioned men, as the certified channels of the gifts and graces of His Body the Church.<sup>3</sup>

*II. Our Lord's Baptism sanctified water to the mystical washing away of sin.*

Our Lord's Baptism, as our Baptismal Offices indicate, was to "*sanctify the element of water to the mystical washing away of sin.*" "Every ancient Baptismal Office contains this reference to the

<sup>1</sup> S. Matt. iii. 15.

<sup>2</sup> *Sermons by Archdeacon Manning*, vol. ii. p. 41.

<sup>3</sup> Our Lord's Baptism by S. John left us an example, says S. Augustine, "that the servants might know with what alacrity they should haste to the Baptism of the Lord (*i.e.* Holy Baptism), when He Himself disdained not to receive the baptism of a servant" (*In Joann. t. v. 3*).



effect of our Lord's Baptism in sanctifying water. Chap. i. It is one of those venerable religious impressions which pervade the whole Church of Christ, and which at the same time cannot be traced up to their origin."<sup>1</sup> S. Ambrose alludes to it when he says that our Lord came to S. John's baptism "not seeking to be cleansed, but to cleanse the water."<sup>2</sup> So also S. Cyril of Jerusalem, who says that our Lord came "not to receive forgiveness, for He was sinless, but, being sinless, to grant Divine grace and dignity to the baptized."<sup>3</sup> Bishop Andrewes has summed up this ancient Catholic teaching in the words, "He received no cleanness, no virtue, but virtue he gave to Jordan, to the waters, to the Sacrament itself."<sup>4</sup>

If it be asked, how did our Lord's baptism "sanctify water to the mystical washing away of sins," there can only be one answer.

Our Lord, from the moment of His conception as the Second Adam, was filled with the Indwelling

<sup>1</sup> Blunt, *Annotated Book of Common Prayer*, p. 218.

<sup>2</sup> Non mundari volens, sed mundare aquas (S. Ambr. *Exp. S. Luca*, ii. 84).

<sup>3</sup> S. Cyril, *Cat.* iii. 11. See also S. Ignatius, καὶ ἐβαπτίσθη, ἵνα τῷ πάθει τὸ ὕδωρ καθάρσῃ (*Ad. Eph.*). Baptisatur Christus, non ut purificatur aquis, sed ut aquas Ipse sanctificet (Maxim. *Serm. VII. de Epiph.*).

<sup>4</sup> Bp. Andrewes, *Serm. VII.* on the Holy Ghost (ed. prin. 1629). So also S. Augustine, "In baptismo non tam lavit aqua quam lota est, purgantur potius fluentia quam purgant" (S. Aug. *Serm.* 135, 4). And again, "Ex quo Christus in aquâ mergitur, ex eo omnium peccata abluit aqua" (S. Aug. *Serm. I. de Epiph.*).

Chap. i. Presence of the Holy Ghost, the Lord, the Life-giver, and the Sanctifier.

III.  
*Representative  
efficacy of  
our Lord's  
Baptism.*

*S. August-  
tine's  
view.*

In His Circumcision our Lord entered into relation with the Law, which He came not to destroy but to fulfil. In His Baptism as the Second Adam He was the representative of the whole human race, hereafter to be brought into the wide fold of the Catholic Church. His Baptism became representative of every Baptism administered by the Holy Catholic Church until the end of time.<sup>1</sup> S. Augustine says, "By the Baptism of Christ were we baptized, and not we only, but the whole world, and is baptized unto the end."<sup>2</sup> And though it was only the baptism of John, yet there appeared in it to outward sense the Trinity of the Father, the Son, and the Holy Ghost, and hereby was consecrated the Baptism of Christ Himself, whereby Christians were to be baptized."<sup>3</sup> In this last passage S. Augustine does not imply that the Holy Ghost was *absent* from our Lord's Baptism, but that the subsequent descent of the Holy Ghost, *after His Baptism*, was the ratification of His previous indwelling presence in the Second Adam, and the "consecration" of

<sup>1</sup> S. Thomas Aquinas, after stating that Sacraments from the moment of their institution have the faculty of conferring grace, says, "Hanc autem virtutem accepit baptismus, quando Christus est baptizatus. Unde tunc vere baptismus institutus fuit quantum ad ipsum sacramentum." *Summa*. Pars. iii. Q. lxvi. Art. ii.

<sup>2</sup> S. Aug. *In Joann.* t. iv. 14.

<sup>3</sup> S. Aug. *Hom. in N. T.* i. 33.

S. John's Baptism as being the baptism of all Christians as represented in the Baptism of the Second Adam. Chap. i.

S. Augustine elsewhere observes that "it would be absurd in the extreme to believe that He only received the Holy Ghost at thirty years of age. (We must believe) that as He came to Baptism without any sin at all, so He came not without the Holy Ghost."<sup>1</sup> The fact of the Indwelling Presence of the Holy Spirit resting upon the Sacred Humanity of our Lord from the moment of His Immaculate Conception in the fulness of progressive development as He "increased in wisdom and stature,"<sup>2</sup> is a logical consequence of the Incarnation. The fact that the Second Adam was filled with the Holy Ghost may be considered as the operative cause which lent such efficacy to His reception of S. John's baptism. We see in our Lord's Baptism the summing up of all the baptisms of the Catholic Church. The Baptism of the True Vine includes the baptism of all the branches.<sup>3</sup> The life-giving sap of the True Vine is the Spirit of God. The Baptism of the Bridegroom is the death unto sin, and the new birth

*The  
Second  
Adam  
filled with  
the In-  
dwelling  
Spirit.*

<sup>1</sup> S. Aug. *De Trin.* xv. 46.

<sup>2</sup> S. Luke ii. 52.

<sup>3</sup> I suppose that in that Baptism of His, the mystery of all our baptisms was visibly acted. Mede, *Discourse*, xvii. His Baptism gives virtue to ours. His last action, or rather Passion, was His baptizing with blood. His first was His baptism with water; both of them wash the world from their sin (Bp. Hall, *Contemplations*, vol. ii. p. 230).

Chap. i. unto righteousness of the Bride.<sup>1</sup> By uniting the baptisms of the Catholic Church to His own Baptism, our Lord knit together "water and the Spirit," and the baptized are "regenerate by water and the Holy Ghost." As members of Christ they receive the gift of a new nature, and as partakers of His Resurrection life, they partake also of His Indwelling Spirit, and become temples of the Holy Ghost.<sup>2</sup>

<sup>1</sup> The Antiphon of the *Benedictus* for Epiphany in the Roman Breviary beautifully expresses this truth. "Hodie Cœlesti Sponso juncta est Ecclesia, quoniam in Jordane lavit Christus ejus crimina."

S. Thomas Aquinas says, "Christus non fuit baptizatus, ut ablueretur, sed ut ablueret." He quotes as follows: "Sicut Chrysostomus dicit super Matth. Etsi pro Se baptisate non indigebat, tamen in aliis carnalis natura opus habebat;" et sicut Gregorius Nazianzenus dicit in Or. 39. "Baptizatus est Christus ut totam veteranum Adam immergat aquæ" (S. Thom. Aq. *Summa*, iii. xxxix. 1).

<sup>2</sup> For as baptizing necessarily implies the use of water, so our being made thereby disciples of Christ as necessarily implies our partaking of His Spirit: for all that are baptized, and so made the disciples of Christ, are thereby made the members of His Body, and are therefore said to be "baptized into Christ." But they who are in Christ, members of His Body, *must needs partake of the Spirit that is in Him*, their Head. Neither doth the Spirit of Christ only *follow upon*, but *certainly accompanies*, the Sacrament of Baptism, when duly administered according to His institution (Bishop Beveridge, vol. ii., *Sermon xxxv.*).

The presence of the Spirit, having its seat in the immortal spirit of man, is inseparable from the presence of the Incarnate Christ, who renews and transforms by incorporation with Himself, man's lower life of animal instinct and feeling.

The Spirit, being the Spirit of Christ, had made the Life

We have now to deal with the distinct minis- Chap. i.  
tration that followed our Lord's Baptism. Bishop  
Jeremy Taylor observes, "There are some who  
from this story would infer the Descent of the

*IV. The  
descent of  
the Holy  
Ghost  
upon our  
Lord after  
His Bap-  
tism is a  
distinct  
ministra-  
tion.*

of Christ to be for ever in Christendom, nothing less than a reality of the present. Whatever the past might have been, whatever the future might yet be, one present fact was certain : the Christian knows himself to be a Temple of the Indwelling Presence. But is a child, after baptism, still without the Indwelling Presence? or is it true that, "being by nature the child of wrath," it is hereby made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven," in virtue of a real communication of the Holy Spirit at the administration of the initial Sacrament? The answer to that question is of the utmost importance to the moral educator. If the baptized child is in reality still unblessed and unregenerate, still waiting for *some future gift* of God's transforming and invigorating grace, what right has the moral educator to complain if the child is persistently disobedient, or ill-tempered, or untruthful?

But if, with the Church, you tell the child that since its baptism it is a temple of the Holy One, that by His Holy Spirit the Lord Jesus Christ has made a home in its heart ; that it *can* obey, and be truthful and respectful and loving, if it wills, because God enables it to be so, you appeal to the child's sense both of justice and generosity. In other words, the doctrine of Baptismal Regeneration really supplies the moral leverage which is essential to an effective Christian education. Canon Liddon, *University Sermons*, XIII., "The Divine Indwelling," pp. 339—345, 347, 348.

These passages are of the utmost importance as showing that one of the foremost theologians of this century looked upon the fact of the Divine Indwelling of the Spirit which is given to the members of Christ in Baptism as the key to Christian education. The theory that the baptized before Confirmation are "empty temples of the Holy Ghost," and the statement that the situation of a child baptized and yet

Chap. i.  
Bishop  
Jeremy  
Taylor's  
view.

Holy Ghost after Christ's Baptism not to signify that Confirmation was to be a distinct rite from baptism, but a *part* of it—yet such a part as gives fulness and consummation to it. *But reason and the context are both against it.*"<sup>1</sup>

Pseudo-  
Primasius.

Although Bishop Jeremy Taylor's *Treatise on Confirmation* contains some unbalanced statements of doctrine, we can gratefully accept at his hands the conclusive words quoted above, as against the confused blending of Confirmation and Holy Baptism into one rite, which some modern theologians have learnt from the following words of Pseudo-Primasius, "Donum Spiritus Sancti quod datur in *Baptismate* per impositionem manus episcoporum."<sup>2</sup>

The distinct ministration of the Holy Spirit which followed after our Lord's Baptism includes and foreshadows Confirmation, as a Sacramental Ordinance of the Church, just as we have already seen that our Lord's Baptism includes Holy Baptism as

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unconfirmed is "abnormal," and that Holy Scripture supplies us "with scanty materials for defining the benefits of baptism alone" (Mason on *Confirmation*, p. 455), is fatal to the *true theory* of Christian education which Canon Liddon teaches. The chief danger of the novel theory which defers the reception of the Indwelling Spirit to Confirmation is that it revolutionizes the Church's methods of dealing with baptized children before Confirmation, and it is impossible to reconcile it with the Church Catechism and our Offices for Holy Baptism and Confirmation.

<sup>1</sup> *χρίσις τελειωτική* (*Works*, vol. xi. p. 236).

<sup>2</sup> Pseudo-Primasius, *Comm. in Heb.* xiii. 25. But "Primasius" is inconsistent in his definitions (*vide infra*).



we know it. It was the communication of special gifts of the Holy Spirit for a special office and ministration. The relation between Confirmation and Ordination is definite and close. Confirmation is the ordination of the whole body of the faithful to that royal priesthood which they exercise as members of Christ, our King and Priest. Ordination is the selection of certain individuals to exercise a representative ministry whereby the priesthood of the whole Body of Christ finds its expression and utterance. The Apostolic ministers in their threefold order are the organs of the Body of Christ.

Chap. i.

*Confirmation and Ordination.*

The descent of the Holy Spirit upon our Lord after His Baptism may be regarded as His Ordination as well as His Confirmation, for all priesthood and ministry are centred upon Him who is "a Priest for ever after the order of Melchisedek."<sup>1</sup> But the main point to be kept in view is that "this communication of the Spirit to Christ belongs to the fulfilment under human conditions of His whole work. Hitherto that work had been accomplished in the perfection of individual life. Messiah now enters upon His public office, and for that receives, as true Man, the appropriate gifts."<sup>2</sup> We trace here very clearly the root idea of Confirmation as the channel of special gifts of the Holy Ghost for a special office and work. Our Blessed Lord is filled with the Holy Ghost "in the perfection of individual life." As such He

*The Descent of the Holy Spirit may be termed Our Lord's "Confirmation."*

<sup>1</sup> Heb. v. 6.

<sup>2</sup> Bp. Westcott in *Speaker's Commentary*, S. John i. 32.



Chap. i. is baptized. And then comes the special outpouring and anointing of the Holy Ghost for His office and work as our Prophet, Priest, and King.<sup>1</sup>

*Fulfilment of  
Isaiah's  
Prophecy  
of the  
Sevenfold  
Gifts.*

It was at this special crisis of our Lord's earthly life that Isaiah's prophecy found its fulfilment. The sevenfold gifts of the Holy Ghost rested upon Him in all their fulness. "Jehovah acknowledges Him and consecrates and equips Him for His great work with the Seven Spirits. In these seven forms the Holy Spirit descended upon the second David for a permanent possession. The seven torches before the throne of God (Rev. iv. 5) burn and give light to His soul. The seven spirits are His seven eyes" (Rev. v. 6).<sup>2</sup>

*Representative  
efficacy of  
our Lord's  
Confirmation.*

Just as every baptism, administered according to Christ's ordinance, is linked to our Lord's baptism in Jordan, so is every Confirmation linked to our Lord's Confirmation.<sup>3</sup> We thus recognize the sevenfold gifts of the Holy Spirit in Confirmation as consecrating us to our royal priesthood, and

<sup>1</sup> And God giveth not the Spirit by measure unto Him; but on our behalf He received that Spirit. So was Christ, our Head and Priest, anointed for us, and we, His members, are anointed in Him (Keble, *Village Sermons on the Baptismal Offices*, pp. 80-1).

<sup>2</sup> Delitzsch on Isaiah xi. 2.

<sup>3</sup> If then for our sakes He sanctifies Himself, and does this when He becomes Man, it is very plain that the Spirit's descent on Him in Jordan was a descent upon us because of His bearing our body. And it did not take place for advantage (ἐπὶ βελτίωσει) to the Word, but again for our sanctification, that we might share His anointing (S. Athanasius, *Or. I. Contr. Ar.* 47).

equipping us for the due exercise of its ministry. Chap. i.  
 We do not then receive for the first time the  
 Indwelling of the Spirit. The grace of our baptism *The grace*  
 grafts us upon the Second Adam, and we share *of Holy*  
 His Risen Life, which is permeated with the *Baptism.*  
 indwelling of the Spirit. The germs of all future  
 gifts and graces of the Spirit are ours by virtue  
 of our baptismal incorporation with Christ. The *The gifts*  
 development of these germs, and our equipment *of Con-*  
 for active ministry and work, must be sought in *firmation.*  
 that participation of the sevenfold *activities* of the  
 Holy Spirit which forms the inward and spiritual  
 grace of our Confirmation.<sup>1</sup>

<sup>1</sup> The following thoughtful words deserve careful consideration. "In Christ's Conception, Baptism, and Unction, we have the Divine Truth of our birth, baptism, and confirmation. By birth we are God's offspring, though the lie of sin obscures the truth of His generation, and causes us to act contrary to it. In Baptism our sonship is manifested. In Confirmation the new life which Baptism has given is directed in its true way as a life of *service* and *sacrifice*. Here then we have the key to the difficulty ; if Baptism be a baptism not only with water but also with the Holy Ghost, how do we say that the Holy Ghost is given in Confirmation? I answer that in Baptism He is given (if one may use such an expression) according to *quantity*, in Confirmation according to *quality*. He is given in Baptism altogether, for He is not susceptible of division, and nothing short of the gift of the Holy Ghost could make men God's sons. But in Confirmation He is given, not in greater fulness (for that would be inconsistent with His infinity), *but for a different purpose*, to enable man, God's son, to ascend to his Father. Thus Baptism is the gift of *life*, Confirmation the *necessary result* of that life—the gift of *priesthood*."—H. H. Jeaffreson, *The Divine Unity and Trinity*, p. 145.

Chap. i. It now remains for us to trace the doctrine of Confirmation and its relation to Holy Baptism in other passages of Scripture.

*V. The  
Paschal  
and Pente-  
costal  
Gifts.*

We may deal first with a remarkable analogy. The gifts of the Holy Spirit in Baptism and in Confirmation may fitly be compared to our Lord's Paschal gift of the Spirit in its relation to the subsequent Pentecostal outpouring of the manifold gifts of the Holy Ghost.

When our Lord said to His disciples, "Receive ye the Holy Ghost,"<sup>1</sup> the phrase Πνεῦμα Ἅγιον without the article means a specific gift of the Holy Ghost for a specific purpose. We are not now dealing with our Lord's commission to the Holy Catholic Church to carry on His work, and remit and retain sins in His Name. We desire to show how the disciples went on from strength to strength, and from grace to grace, and that there is a true *profectus Apostolicus* leading onwards from the Paschal gift to the gifts of Pentecost. It is well known that different opinions have been held upon the exact nature and efficacy of the baptism received by the apostles and disciples of our Lord during the period of His earthly ministry. S. Augustine held that this baptism was the full Baptism of the Gospel, its effects being latent until after the Passion, Resurrection, and Ascension of our Lord.<sup>2</sup> Peter Lombard held the same view.<sup>3</sup>

*The "pro-  
fectus  
Aposto-  
licas."*

*The bap-  
tism of  
the  
Apostles.*

<sup>1</sup> S. John xx. 22.

<sup>2</sup> S. Aug. *Ep.* cclxv.; *De Div. Quæst.* lxii.

<sup>3</sup> *P. Lomb.* iv. chap. iii.

S. Thomas Aquinas held that its efficacy came from its prefiguring the Passion.<sup>1</sup> Tertullian maintained that no true Baptism of the Gospel could precede the Passion and Resurrection, "because our death could not be destroyed but by the Passion of the Lord, nor life be restored without His Resurrection."<sup>2</sup> But the most probable opinion is that the latent efficacy of the baptism received by the disciples was developed by the Paschal gift, which was given after the Passion and Resurrection by our Lord Himself. That gift, given as it was after the Passion and Resurrection, may be taken as completing the Baptism formerly received by the Apostles, and making it equivalent to Holy Baptism as we know it. The germs of all the graces of the Indwelling Spirit were given them by the Paschal gift. "But though He bestowed grace then, He was to lavish it yet more bountifully, and He says to them, 'I truly am ready to give it even now, but the vessel cannot yet hold it; for a while therefore receive ye grace, according as ye can bear it, but look forward for even more; *but tarry ye in the city of Jerusalem, until ye be invested with power from on high* (S. Luke xxiv. 39). Receive it in part now, then ye shall bear it in its fulness.'<sup>3</sup>

*S. Cyril of Jerusalem on the Paschal and Pentecostal Gifts.*

These words of S. Cyril express clearly the

<sup>1</sup> Etiam ante Passionem Christi baptismus habebat efficaciam a Christi Passione in quantum eam præfigurabat (S. Thom. Aquin. *Summa* iii. lxvi. 2).

<sup>2</sup> Tert. *De Bapt.* xi.

<sup>3</sup> S. Cyril of Jerusalem, *Cat. Lect.* xvii. 12.

Chap. i. relation of the Paschal to the Pentecostal gift.

*The  
Paschal  
gift  
answers to  
Baptism,  
and the  
Pente-  
costal gift  
to Con-  
firmation.*

The Paschal gift may be compared to the Baptismal engrafting upon the Second Adam, which unites us to the Holy Spirit as the sap of the True Vine, and by virtue of His Indwelling Presence plants within us the germs of the Risen Life of our Lord. It points to an indwelling grace rather than to a gift of power and ministration. The Pentecostal gifts were gifts of power and activity. They answer to the specific endowments, the *gratia augmenti*, the *gratia roboris*, which we receive in Confirmation for the exercise of our royal priesthood.<sup>1</sup> Bishop Westcott thus admirably summarizes the relation between the Paschal and Pentecostal gifts. After noticing that the absence of the article signifies "a gift of the Holy Ghost," he defines it further, in connection with the Resurrection, as "the power of the new life proceeding from the Person of the Risen Christ. The presence of this new life of humanity in the disciples, communicated to them by Christ, was the necessary condition for the descent of the Holy Spirit on the Day of Pentecost. The Spirit which the Lord imparted to them was His Spirit, or, as it may be expressed, the Holy Spirit as dwelling in Him. By this He first quickened them, and then sent, according to His promise, the Paraclete to be with them, and to supply all power for the exercise

*Bishop  
Westcott's  
view.*

<sup>1</sup> Non ambigamus, quod cum in die Pentecostes discipulos Domini Spiritus Sanctus implevit, non fuit *inchoatio muneris, sed adjectio largitatis* (S. Leo, *Serm. II. de Pentecoste*).

of their different functions. The relation of the Paschal to the Pentecostal gift is therefore the relation of quickening to endowing. The one answers to the power of the Resurrection, and the other to the power of the Ascension (Godet); the one to victory and the other to sovereignty. The characteristic effect of the Pentecostal gift was shown in the exercise of supremacy potentially universal. The characteristic effect of the Paschal gift was shown by the new faith by which the disciples were gathered into a living society.”<sup>1</sup> Bishop Westcott here sets forth most clearly the contrast between the Paschal gift of the Indwelling Spirit of the Risen Life, and its baptismal incorporation of the disciples “into a living society,” and the priestly and royal gifts of Pentecost which answer to the spiritual endowment of Confirmation.

It is necessary to examine carefully our Lord’s words spoken of the Paraclete—“He dwelleth with you, and shall be (*is*) in you” (S. John xiv. 17). These words have been applied to prove a theory of Confirmation which denies that the Indwelling of the Spirit is the result of Holy Baptism, and declares that the reception of the Indwelling Spirit is the characteristic grace of Confirmation.

This theory is built in some measure upon Theophylact’s explanation of the passage above quoted. He says, “The Spirit abides with you; afterwards there shall be something greater. For

*VI. He dwelleth with you, and shall be (is) in you. S. John xiv. 17.*

*Theophylact’s interpretation.*

<sup>1</sup> Bp. Westcott in *Speaker’s Commentary*, S. John xx. 22.



Chap. i. the expression  $\pi\alpha\rho' \upsilon\mu\hat{\iota}\nu$  signifies the external aid that comes from neighbourhood, but the expression  $\epsilon\nu \upsilon\mu\hat{\iota}\nu$  signifies the internal habitation and strengthening.”<sup>1</sup>

But even if Theophylact meant—which is very doubtful—to assert dogmatically that the baptismal gift of the Holy Spirit, the gift that comes from our union with the Second Adam, is only “the external aid that comes from neighbourhood,” and that Confirmation alone conveys “the internal habitation and strengthening,” his opinion is not only contrary to the whole tenor of Catholic and Patristic theology, but it is based upon a doubtful reading of the Greek text. Westcott and Hort adopt the reading  $\epsilon\sigma\tau\hat{\iota}\nu$  instead of  $\epsilon\sigma\tau\alpha\iota$ . Stier and Luthhardt take the same view.<sup>2</sup> The Vulgate has both verbs in the future (*manebit, erit*), and consequently S. Augustine takes the two phrases as equivalent. “He explained what ‘He shall dwell with you’ meant when He added the words ‘He shall be in you.’”<sup>3</sup> Although the late Dr. Routh had a high opinion of the value and authority of the Vulgate, there appears no adequate justification for taking both verbs in the future, and the balance of authority decidedly inclines to the reading “He dwelleth with you, and *is* in you.” We may consider this decisive as against any forced interpretation of the passage, which would imply

*Westcott and Hort read  $\epsilon\sigma\tau\hat{\iota}\nu$  for  $\epsilon\sigma\tau\alpha\iota$ , which invalidates the view of Confirmation derived from Theophylact's comment.*

<sup>1</sup> Theoph. *In Joann.* xiv. 17.

<sup>2</sup> Stier, *Words of the Lord Jesus*, vol. vi. p. 229.

<sup>3</sup> S. Aug. *In Joann.* lxxii. 2.



that the Holy Spirit in Baptism only ministers the external aid that comes from neighbourhood, and that we have to wait until we receive Confirmation for the gift of His Indwelling Presence. Chap. i.

Before leaving this passage it is interesting to note, that in verse 16 the phrase occurs that "He may abide with you for ever," where the preposition *μετά* is used. In verse 17 we have *ὅτι παρ' ὑμῶν μένει, καὶ ἐν ὑμῶν ἐστίν*. Here are three distinct prepositions used to express the relation of the Holy Spirit to the members of Christ's Body, the Church. He is "*with* (*μετά*) them in communion and fellowship. He is *beside* (*παρὰ*) them in His Personal Presence, manifested in the gifts of the corporate life of the Church as working in her ministries and sacraments. He is *in* (*ἐν*) them, by virtue of His Personal Indwelling in each individual soul. It is impossible to take one of these three prepositions and say that it describes the baptismal action of the Spirit, and then to take another, and say that it describes the Spirit's action in Confirmation. All three phrases describe the several aspects of the Spirit's work, as a whole, upon the corporate and individual life of the members of Christ."

*The Spirit's relation to the baptized as expressed by the prepositions μετά, παρὰ, and ἐν.*

*VII. The phrase Πνεῦμα Ἅγιον is never used to express the Objective Personal Indwelling of the Holy Spirit.*

A most important element in our inquiry is the examination of the phrase "Holy Spirit" (*Πνεῦμα Ἅγιον* without the article), which is used in Acts viii. 18 to express the spiritual gifts which accompanied the first recorded instance of the Apostolic Laying on of Hands. Does this phrase

Chap. i. imply that the objective personal Indwelling of God the Holy Ghost is the inward spiritual grace of Confirmation?

*Bishop  
Westcott  
on S. John  
vii. 39.*

A careful examination of the chief passages of Scripture in which the phrase "Holy Spirit" occurs conclusively proves that it is impossible to maintain that Πνεῦμα "Ἁγίου (without the article) implies or involves the Objective Personal Indwelling of the Holy Spirit. In S. John vii. 39 our Lord is speaking of the Pentecostal outpouring of spiritual gifts which would follow His Ascension.

"But this spake He of the Spirit, which they that believed on Him were about to receive, for 'Holy Ghost' was not yet given (οὐπω γὰρ ἦν Πνεῦμα "Ἁγίου), because Jesus was not yet glorified." Bishop Westcott says, "the addition of the word *given* expresses the true form of the original, in which 'Spirit' is without the article. When the term occurs in this form, it marks an operation, or manifestation, or gift of the Spirit, and not the Personal Spirit."<sup>1</sup> In support of this view Bishop

*Other pas-  
sages  
where  
Πνεῦμα  
"Ἁγίου  
means an  
operation  
or gift of  
the Spirit.*

Westcott cites S. John xx. 22, where, as we have already noted, Πνεῦμα "Ἁγίου denotes the Paschal gift of the Spirit. He also refers to the following passages: "He shall baptize you with 'Holy Ghost' (ἐν Πνεύματι Ἁγίῳ) and with fire" (S. Matt. iii. 11), where the reference is evidently made to the gifts of the Temporal Mission of the Holy Ghost, which began on the day of Pentecost. So in S. Luke i. 15, the angel foretold of S. John

<sup>1</sup> *Speaker's Com.*, S. John vii. 39.

Baptist that "he shall be filled with 'Holy Spirit' Chap. i. from his mother's womb." So in v. 35 of the same chapter, the archangel of the Annunciation tells the Blessed Virgin that "Holy Spirit shall come upon thee;" and in v. 41 we read that "Elisabeth was filled with Holy Spirit"; and in v. 67, that "Zacharias was filled with Holy Spirit" before he uttered the *Benedictus*. In S. Luke ii. 25 we read of Simeon that "Holy Spirit was upon him." And again in S. Luke iv. 1 we are told that our Lord, after the event we have ventured to term His "Confirmation," was full of "Holy Spirit," which does not express that Personal Indwelling of the Spirit which was inseparable from His Sacred Humanity.

In Acts viii. 15 and 17, the gift of "Holy Spirit" is conferred by the laying on of the Apostles' hands. In v. 18 the article τὸ Πνεῦμα τὸ Ἅγιον denotes no exception to the ruling meaning of the phrase, for it merely implies renewed mention of the same thing, and is equivalent to the *aforsaid* gift of Holy Spirit. In Acts viii. and xix. the phrase Πνεῦμα Ἅγιον is used to express the Confirmation gift.

In Acts xix. 2 S. Paul asks the twelve men baptized unto John's baptism, "Did ye receive 'Holy Spirit' when ye became believers?" They reply, "We did not so much as hear whether 'Holy Spirit' was given."<sup>1</sup>

<sup>1</sup> Dr. Vaughan (on Rom. v. 5) thus paraphrases the passage—"Nay, we did not hear even whether the great promise of the outpouring of the Holy Spirit upon the Church of the Messiah is yet fulfilled."

Chap. i. And then after being baptized with the baptism of the Catholic Church, and confirmed by S. Paul, the *aforesaid* gift of "Holy Spirit" (τὸ Πνεῦμα τὸ Ἅγιον) came upon them with visible signs of power. The use of the article in v. 6 is thus exactly parallel to its use in Acts viii. 18, and in no way invalidates the general usage and meaning of Πνεῦμα Ἅγιον as denoting *special gifts* of the Spirit. In 1 Cor. xii. S. Paul is teaching the doctrine of the special gifts which accompanied the Temporal Mission of the Holy Ghost. In v. 3 he says that "no man can say Jesus is Lord but in 'Holy Spirit.'" The life-giving confession of our faith is thus a gift of "Holy Spirit," and the Apostle proceeds to manifest the unity of God the Holy Ghost in the diversities of His gifts. It is safe to conclude that the Objective Personal Indwelling of the Holy Ghost cannot be implied or expressed by the phrase "Holy Spirit" as used of the gifts of Confirmation in Acts viii. 17.<sup>1</sup>

S. Paul's  
use of it in  
1 Cor. xii.

Canon  
Hutchings  
on the bap-  
tismal  
gift of the  
Indwell-  
ing Spirit.

As we have stated before, the members of Christ receive the Objective Personal Indwelling of the Holy Spirit by virtue of their baptismal union with the Second Adam. "The Spirit who first dwelt in Jesus in His Fulness, extends His

<sup>1</sup> Dr. Vaughan remarks on Romans v. 5 (διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν), "A careful comparison of passages seems to show that the *absence* of the article with πνεῦμα (as here πνεῦμα ἅγιον) marks the sense of *communication*; its *presence* that of *personality*. The one is a *communication* (gift, agency, operation, &c.) of the Holy Spirit; the other is the *Holy Spirit Himself*, the *Divine Person* so designated."

Presence to all in union with that Manhood. The Spirit takes up His abode in our spirit, and witnesses with it; and as the Spirit of Christ ministers the virtues of the Incarnation to reform our natural life. The rite whereby the Spirit's presence and the New Nature of Christ are imparted to the soul is that of Holy Baptism. By means of it, where duly administered and received, the soul becomes the Temple of the Holy Spirit. This honour is not deferred, as some have thought, to Confirmation, but is the gift of Baptism." <sup>1</sup>

Chap. i.

Since the gift of the Indwelling Spirit is given in Baptism, it remains for us to examine carefully the nature of the gifts given in Confirmation. There is no hint in the narrative of Acts viii. that the baptism administered to the Samaritan converts by the deacon S. Philip was not the true baptism of the Catholic Church.<sup>2</sup> A recent writer has

*VIII. Confirmation in Acts viii. 15.*

*The Baptism which the Samaritans received was the Baptism of the Catholic Church.*

<sup>1</sup> Hutchings, *Person and Work of the Holy Ghost*, pp. 168, 169, 171.

<sup>2</sup> Much stress has been laid upon the words "for as yet He was fallen upon none of them," by those who do not deny that the Samaritans had received Catholic Baptism, but who accept the theory that the illapse of Πνεῦμα Ἅγιον in Confirmation involves for the *first* time the Personal Indwelling of the Holy Ghost. But the verb ἐπιπίπτειν is never used to express the Personal Indwelling of the Holy Ghost. It is used to express the coming of the Holy Ghost upon Cornelius (Acts x. 44), which, as the Gentiles' Pentecost, was an abnormal case, of which S. Augustine says, "Cum dubitarent qui erant cum Petro, utrum incircumcisi baptizandi essent . . . ut hanc Deus tolleretur questionem, cum loquitur Petrus, venit Spiritus Sanctus; implevit Cornelium, implevit illos qui cum illo erant; et ipsa

Chap. i. expressed his opinion that baptism "in the Name of the Lord Jesus" was not administered in the Name of the Blessed Trinity, and that the baptisms thus described in the Acts of the Apostles needed Confirmation to bring them into touch with the Holy Spirit, and to make them equivalent to Christian Baptism as we know it.<sup>1</sup> But there is not the slightest warrant for this view. The Samaritan converts were made members of Christ, and received the Indwelling Presence of the Holy Spirit by virtue of their baptism. The gift of Baptism is expressed by our Lord's words, "I am come that they might have life." The gifts of Confirmation are suggested by His further words, "And that they might have it more abundantly."<sup>2</sup>

*S. Peter connects Holy Baptism with the gift of the Indwelling Spirit.*

It is significant that S. Peter on the day of Pentecost connected Holy Baptism with the Personal Indwelling of the Spirit. He said, "Repent and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive

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attestatione rei magnæ quasi clamatum est (a Spiritu ad Petrum) Quid de *aquâ* dubitas? Jam Ego hic sum" (*Serm.* 99). Hugo of S. Victor gives us a further reason for the Spirit's action in this case. "In potestate Dei est præter Sacramenta hominem salvare, sed in potestate hominis non est sine istis in salutem pervenire" (*De Sacram.* i. 5). No argument can be founded from the use of ἐπιτίπτειν in the case of Cornelius. It is safe to conclude that the use of this verb always expresses the Pentecostal idea of gifts of endowment and ministry.

<sup>1</sup> Rev. E. S. Ffoulkes, Art. "Confirmation" in Smith's *Dict. of Christian Biography*.

<sup>2</sup> S. John x. 10.



the gift of the Holy Ghost" (λήψεσθε τὴν δωρεὰν τοῦ Ἁγίου Πνεύματος).<sup>1</sup> Here the significant use of the article points to the Personal Indwelling of the Spirit in contradistinction to the subsequent gifts of endowment expressed by the phrase Πνεῦμα Ἅγιον, which constitute the grace of Confirmation. These subsequent gifts were conveyed to the baptized Samaritan converts by the laying on of the Apostle's hands. They were gifts for a specific purpose. In the early Church they were accompanied with certain visible effects which were evident in this case, even to one so unspiritual as Simon Magus. Their outward and miraculous manifestation impressed the people, and, like the miracles wrought by the Apostles, formed concurrent evidences for the truth and reality of the Gospel message. But *underlying* these miraculous manifestations were the χαρίσματα of the Spirit, for equipping and endowing the members of Christ for the exercise of their royal priesthood. The sevenfold gifts, which rested in their fulness upon our Lord, and which were manifested for His Office and Ministry, as the Messiah, King, and Priest, when the Holy Spirit descended upon Him after His Baptism, are manifested in their fulness as the χαρίσματα of Confirmation to strengthen and arm the soldiers of Christ for their spiritual combat.

Chap. i.

*The specific gifts of Confirmation were conveyed by the Apostolic laying on of hands.*

*The miraculous gifts.*

*The essential gifts.*

<sup>1</sup> Acts ii. 38. The Personal Indwelling of the Spirit as the result of baptism is described in Rom. vi. 19. οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν Ἁγίου Πνεύματος ἐστίν. The Article here also is emphatic.



Chap. i. These *essentials* of the gifts of Confirmation remained with the Church after the immediate necessity for their evidential and miraculous manifestation had passed away.

*IX. Confirmation by S. Paul at Ephesus. Acts xix. 1—6.*

*The Baptist's disciples did not know that special gifts of the Holy Ghost were given.*

*The Laying on of hands is the outward visible sign conveying Πνεῦμα Ἅγιον.*

In considering S. Paul's administration of Confirmation to the twelve disciples of the Baptist at Ephesus, we may note that it is wrong to suppose that these men were in ignorance of the existence of the Holy Ghost. The Old Testament doctrine of the Holy Ghost (see Introduction) must have been known to the Baptist's disciples, apart from his own teaching upon the subject. What they had not heard of was the Confirmation gift of Πνεῦμα Ἅγιον which was duly imparted to them, after they had received Christian Baptism, by the laying on of hands by S. Paul. This passage, taken with the narrative in Acts viii., gives clear proof from Scripture that the laying on of hands is the appointed outward and visible sign of Confirmation.

*X. Confirmation one of the first principles of the doctrine of Christ. Heb. vi. 1, 2.*

We have now to consider the position assigned to Confirmation in the Epistle to the Hebrews. The author of this Epistle states that it is not his intention to instruct his readers in the first principles of the doctrine of Christ, and he enumerates six first principles which are grouped in pairs. *First*, Repentance and Faith, the conditions of receiving Baptism; *secondly*, "the doctrine of Baptism and the Laying on of Hands"; and *thirdly*, the doctrine of the Resurrection of the dead and of eternal judgment. The theorists who

blend Confirmation with Baptism as forming practically one Sacrament, make too much of this grouping in pairs. The context is against them. Repentance and faith are *distinct* enough *per se*, and so is the idea of the Resurrection of the dead when grouped with that of the Judgment. In like manner, Baptism and the Laying on of Hands are distinct ordinances, with distinct gifts and graces, although linked together in a legitimate succession of order.<sup>1</sup>

Chap. i.  
*Confirmation is not a part of Baptism because it is linked with it in this passage.*

Bishop Westcott is of opinion that "the Laying on of Hands" in this passage includes the sacramental rite of Ordination as well as Confirmation. But he lays most stress on its first and most obvious meaning, as "the complement of Baptism, the outward rite through which the gift of the Spirit was normally made."<sup>2</sup> Pseudo-Primasius in commenting on this passage redeems the confusion of the former quotation we have alluded to, and distinctly calls the Laying on of Hands by its rightful name of Confirmation.<sup>3</sup>

*Bishop Westcott's view.*

<sup>1</sup> Writing of the Confirmation of the Samaritan converts, and of S. Paul's confirming the disciples at Ephesus, Bishop Forbes says, "Baptism and Confirmation standing thus *distinct* in Holy Scripture, the intimate relation between them, and the custom of administering the one immediately upon the other, *do not prove their identity*. In matter, form, and character they are entirely different" (*Bp. Forbes on XXXIX. Articles*, p. 454).

<sup>2</sup> Bp. Westcott, *Ep. to Hebrews*, vi. 2.

<sup>3</sup> The commentary on the Hebrews ascribed to Primasius is by an unknown Gallican author. Haymo embodies it in

Chap. i. Dr. Vaughan restricts the "Laying on of Hands" to Confirmation, which he calls "that sequel and complement of Baptism of which we have examples in Acts viii. 17 and xix. 6. It is made one of the rudimentary truths of Christianity, doubtless with reference to that communication of the Holy Spirit, testified in the early Church by supernatural gifts, which shared with the forgiveness of sins the foremost place in the new Gospel. Of this ordinance *Confirmation* is either the continuation or the imitation. Why not the former? Miraculous gifts were never the chief part of the spiritual endowments (1 Cor. xiii. 1, 2). Supernatural grace is as necessary and as real now. Infant Baptism, when it became the *rule* of the Church, made a spiritual *coming of age* indispensable. It is significant that the outward rite, the ἐπίθεσις χειρῶν is the same in Confirmation and in Ordination. Confirmation, too, is a gift of *ministry*, though it be only in lay offices, or in very humble offices, in the Church which is Christ's Body."<sup>1</sup> Dr. Vaughan here lays down most clearly the fact that Confirmation is one of the first principles of the doctrine of Christ; and further, that it is meant to be a permanent ordinance for endowing the baptized on their "spiritual coming of age" with

Dr. Vaughan's  
view.

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his own commentary with corrections on the subject of Confirmation. The words referred to are, "Impositionem manuum appellat Confirmationem, per quam plenissime creditur accipiendus Spiritus sanctus."

<sup>1</sup> Dr. Vaughan, *Ep. to Hebrews*, vi. 2.

the spiritual gifts of strength and increase of grace, Chap. i. which are more important than the miraculous gifts which at first accompanied Confirmation. He also clearly indicates that Confirmation, by its *gift of ministry*, is the ordination of the laity to their royal priesthood in the Body of Christ.

We must touch briefly on verse 4 of this chapter, to explain that "being enlightened" (*φωτισθέντας*) is a synonym for being baptized;<sup>1</sup> and that "tasting of the Heavenly gift" refers to our baptismal incorporation with the Risen Life of Christ and His Indwelling Spirit. The subsequent phrase, "being made partakers of the Holy Spirit," may well be taken as a reference to the gifts of Confirmation, and not to the gift of the Indwelling Spirit, because the Greek gives us the phrase *Πνεύματος Ἁγίου* without the article. Bishop Westcott here observes, "The gift, the operation (*Πνεύμα Ἁγίου*), is distinguished from the Person." *Καθὼς λέγει τὸ Πνεῦμα τὸ Ἅγιον.* The phrase occurs again (c. ix. 8) in clear contrast with *Πνεῦμα Ἅγιον* (ii. 4; vi. 4).<sup>2</sup> It is necessary to note this contrast, because the passage, "being partakers of the Holy Spirit," has been pressed into the service of the theory, that the Indwelling Presence of the Holy Spirit is the special gift of Confirmation.

We have now to deal with passages of Scripture that have been thought to allude to Confirmation.

The typical baptism of the Israelites, "in the

<sup>1</sup> Justin Martyr (*Apol.* i. 61, 65).

<sup>2</sup> Bp. Westcott, *Ep. to Hebrews*, iii. 7 and vi. 4.

Chap. i. cloud and in the sea," has been thought by some to allude to the double operation of the Holy Ghost in Baptism and Confirmation. The passage of the Red Sea was an act never to be repeated. It was a passage from slavery to freedom, and may fitly be a type of Holy Baptism as "a death unto sin and a new birth unto righteousness." But the "cloud" points to a leading and guiding presence of the Holy Spirit, and the typical reference may allude more fitly to the temporal mission of the Holy Ghost, as the Comforter abiding in the Catholic Church, and manifested in its corporate and sacramental life, rather than to the endowing gifts of Confirmation.

XI. "The cloud and the sea." 1 Cor. x. 2.

The Passage of the Red Sea a type of Holy Baptism.

The "cloud" a fitting type of the Temporal Mission of the Holy Ghost.

But whichever way we take the passage, it cannot serve the purpose of the theory that Confirmation is the channel of the Indwelling Presence of the Holy Ghost.

XII. Baptized into one Body, etc. 1 Cor. xii. 13.

S. Chrysostom's view.

Dr. Godet's view.

S. Paul tells the Corinthians that "by (ἐν) one Spirit were we all baptized into one Body . . . and were all made to drink of one Spirit."

S. Chrysostom sees in the words "to drink of one Spirit" an allusion to Confirmation. "To me," he says, "he appears now to speak of that visitation of the Spirit which takes place in us after Baptism and before the mysteries."<sup>1</sup> Dr. Godet, in commenting upon this passage, says, "By Baptism the believer is plunged in the Spirit as the source of the *new life*; by the act which follows the Spirit comes into him as the principle of

<sup>1</sup> S. Chrysostom, 1 Cor., *Hom.* xxx. 2.

certain special gifts, and of the personal activity which flows from them.”<sup>1</sup> Dr. Godet here expresses accurately the grace of Baptism whereby we receive the Indwelling Spirit of the *new life*, whereas in Confirmation we receive the *gratia augmenti*—“certain *special* gifts” leading to “the personal activity” of the ministrations of the priesthood of the laity. Chap. i.

S. Paul writes to the Galatians that “God sent forth His Son . . . that we might receive the adoption of sons (τὴν υἱοθεσίαν). And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying Abba, Father.” The passage may be interpreted as an allusion to the temporal mission of the Holy Ghost as a consequence of the Incarnation; but it cannot fairly be interpreted as drawing a distinction between receiving “adoption” and receiving “the Spirit of adoption,” so that “adoption” alone is received in Baptism, and the gift of “the Spirit of adoption” is deferred until Confirmation. The distinction which Bengel draws between “adoption” and the receiving “the Spirit of adoption” is meant to emphasize the distinction between the inherent Sonship of our Lord and His eternal union with the Spirit, and our adoption as sons.<sup>2</sup> XIII. The adoption of sons. Galatians iv. 4.  
  
The gift of the Spirit of adoption is not deferred till Confirmation. Bengel's comment.

<sup>1</sup> Dr. Godet on 1 Cor. xii. 13.

<sup>2</sup> Bengel *in loc.*, and so S. Augustine. “Adoptionem propterea dicit ut distincte intelligamus unicum Dei filium.” Dr. Waterland, on Gal. iv. 5, says—“Note that our *adoptive* sonship is opposed to our Lord’s *natural* sonship, the foundation of our *adoption*” (*Works*, vol. vi. p. 348).



Chap. i. Our adoption as sons is effected by our Baptism,

*The Spirit of adoption means the baptismal gift of the Indwelling Spirit.*

and "the Spirit of adoption" refers to that baptismal gift of the Indwelling Spirit of Christ, which comes to us from our union with the Second Adam. This is made very plain by a reference to the parallel passage, "For ye received not the spirit of bondage again unto fear, but ye received the Spirit of adoption whereby we cry Abba, Father. The Spirit Himself beareth witness with our spirit that we are children of God."<sup>1</sup>

The article is used in the phrases, "the Spirit of His Son," and "the Spirit Himself," so that we may safely conclude that both passages refer to the Personal Indwelling Presence of the Spirit of adoption in the hearts of the covenant sons and daughters of the Lord Almighty, who have by Baptism "put on Christ."

*XIV. The washing of regeneration and the renewing of the Holy Ghost.*  
Titus iii.

4, 5.

*This passage and our Lord's words to Nicodemus both misinterpreted in connection with Confirmation. Mistaken view of Bishop Jeremy Taylor.*

S. Paul writes to Titus: "According to His mercy He saved us through the washing of regeneration and renewing of the Holy Ghost." This passage is aptly paralleled by Dr. Waterland with our Lord's words to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven."<sup>2</sup> Both passages allude to the office and presence of the Holy Spirit in Baptism, and both passages have been wrongfully applied in connection with Confirmation. Bishop Jeremy Taylor goes so far as to paraphrase as follows: "Unless a man be baptized into Christ, and confirmed by the Spirit of Christ, he cannot

<sup>1</sup> Rom. viii. 15, 16, R. V.

<sup>2</sup> S. John iii. 5.



enter into the kingdom of Christ.”<sup>1</sup> Such a para- Chap. i.  
 phrase of our Lord’s words, “Except a man be  
 born of water and of the Spirit,” is manifestly beside  
 the mark. To disjoin “water” and “Spirit,” so  
 as to refer “water” to Holy Baptism alone, and  
 “Spirit” to Confirmation alone, is an impossible  
 exegesis, paralleled only by the more modern  
 attempt to apply “the washing of regeneration” to  
 Holy Baptism, and “the renewing of the Holy  
 Ghost” to Confirmation. S. Jerome takes the  
 genitive ἀνακαινώσεως as dependent on the preposi-  
 tion διὰ.<sup>2</sup> But this rendering does not justify the  
 identification of “the renewing of the Holy Spirit”  
 with Confirmation.<sup>3</sup> Bishop Ellicott makes it  
 depend on λουτροῦ, which is the simplest construc-  
 tion; and Dr. Waterland says—“The Apostle here  
 in the text distinctly speaks both of a *regeneration*  
 and a *renovation* as two things, and both of them  
 wrought ordinarily in one and the same *Baptism*,  
 here called the Laver of Regeneration and of  
 Renewing.”<sup>4</sup>

*The re-  
 newing of  
 the Holy  
 Ghost be-  
 longs to  
 Baptism  
 and not to  
 Confirma-  
 tion.*

*Dr.  
 Water-  
 land’s  
 comment.*

<sup>1</sup> χρίσις τελειωτικῇ (*Works*, vol. xi. p. 241).

<sup>2</sup> Per lavacrum regenerationis et renovationem Spiritus Sancti” (S. Jerome *in loc.*).

<sup>3</sup> In Baptism the gift of God’s Holy Spirit is conferred, qualifying us for the state into which we then come. That this benefit is annexed to Baptism the Scripture also teacheth us. “Be baptized,” saith St. Peter, “in the Name of Christ, to the remission of sins, and ye shall receive the gift of the Holy Ghost;” and with the laver of regeneration S. Paul again joineth the renovation of the Holy Ghost (Dr. Isaac Barrow, vol. vii. p. 72).

<sup>4</sup> Dr. Waterland, *Works*, vol. vi. p. 342.

Chap. i. The mention of the renewing of the Holy Ghost points to a perpetual work of renovation, which is the result of the baptismal gift of the Indwelling Spirit.<sup>1</sup> The next verse shows that this renovating Presence of the Holy Spirit comes upon us "through Jesus Christ our Saviour, that being justified by His Grace, we might be made heirs according to the hope of eternal life." The allusion here to our being made "heirs" points plainly to the Baptismal Covenant, and shows that the whole passage refers to Baptism alone, and to that Personal Presence of the Holy Spirit which is given to the members of Christ, and which precedes the gifts of endowment which properly belong to Confirmation.

XV.  
*Divine  
Sealing.*

There are three notable passages in which S. Paul speaks of the Seal of the Lord. Writing to the Ephesians, he says, "In whom also, after that ye believed, ye were sealed with the Holy Spirit of promise" (Eph. i. 13). And again he says, "Grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption" (Eph. iv. 30).

He writes to the Corinthians of God, "Who also hath sealed us, and gave us the earnest of the

<sup>1</sup> Dicit Apostolus "salvos nos fecit per lavacrum regenerationis," id est, per baptismum, "et renovationis Spiritus Sancti, quem effudit in nos abunde," id est, ad remissionem peccatorum et copiam virtutum ut Glossa ibi exponit. *Sic ergo in Baptismo datur gratia Spiritus Sancti et copia virtutum* (S. Thomas Aquinas, *Summa* iii., Quest. lxi., Art. iv.).

Spirit in our hearts" (2 Cor. i. 22). Although we find some of the Fathers applying the term "seal" to Confirmation, a custom which left its mark in the Eastern formula of Confirmation, it must be remembered that "the seal of the Lord" is, in its truest sense, a synonym for Holy Baptism.<sup>1</sup>

Dr. Pusey says, "It is unquestionable that the primary use of the word 'seal,' both among the Fathers and the Liturgies, relates to Baptism."<sup>2</sup>

Canon Bright, in treating Eph. iv. 30, says, "And first we should look at the construction of the passage, which is, so far, identical with that of the fuller statement in the first chapter. In both, as the Revised Version rightly indicates, the reference is to a past event—'Ye were sealed,' 'He did seal us,' as in other passages we ought to read, 'We died with Christ,' 'We were buried with Him,' 'Ye became dead to the law,' 'Ye received the Spirit of adoption,' 'Ye were called, were washed, were sanctified, were justified,' and so on. S. Paul is pointing back to Baptism as the ordained entrance into God's household, the act which unites the soul to its Redeemer, not merely

Chap. i.

*The Seal of the Lord refers primarily to Holy Baptism.*

*Dr. Pusey's view.*

*Canon Bright on Divine Sealing and the relation between Holy Baptism and Confirmation.*

<sup>1</sup> The use of the Sign of the Cross in Baptism may be fitly considered the outward symbol of the Seal of the Lord. This sealing with the Sign of the Cross may be alluded to in Rev. vii. 3, "Hurt not the earth, till we have sealed the servants of our God on their foreheads." S. Augustine says, "Christi passionis et crucis signo in fronte hodie, tanquam in poste signandus es, omnesque Christiani signantur" (*De Catech. Rud.* par. 34).

<sup>2</sup> Dr. Pusey, *Doctrine of Baptism*, p. 153, and Note G.

Chap. i. in outward profession, but by spiritual incorporation; as he says elsewhere, 'As many of you as were baptized into Christ did put on Christ' (Gal. iii. 27), that is, were then and thereby brought into true contact with His sacred and life-imparting manhood, the receptacle and fountain of all grace. Whatever special gift of 'power' was to be bestowed through the laying on of Apostolic hands,—through the rite which is now so appropriately described as Confirmation,<sup>1</sup>—the effects assigned to the great regenerating Sacrament are such as to involve a true presence of that Holy Spirit,—to whose agency, in the text, the sealing is attributed. It is hard to see how the recipient of Baptism, as such, could be a child of God, yet destitute of that 'assurance of sonship' which comes from the Spirit of adoption; could be 'in' Christ, yet not 'in' the Holy Spirit; could be incorporated into the body mystical, yet not really '*inhabited*' by the 'Giver of Life,' who is the very informing and vitalizing principle of that body. Such incoherences and anomalies, involved in a theory which would restrict His indwelling to Confirmation, should deter a consistent believer in

<sup>1</sup> We may parallel Canon Bright's evident reference to *βεβαίωσις*, the "Gratia Confirmatoria" of Saintebeuve, by the following definition of Confirmation. "Through the instrumentality of His Minister, the New Head of Man's race receives His younger members into closer union, and *confirms* those graces, which at Baptism have already flowed into them from Himself." (Archdeacon Wilberforce on the *Incarnation*, p. 270.)

baptismal regeneration from adopting it.”<sup>1</sup> Canon Bright’s words are so weighty, and so much to the point, that we feel it a necessity to our argument to quote them at length. Chap. i.

We shall have to deal with the ritual use of unction in Confirmation at a later stage of our inquiry. XVII.  
Unction.

The question arises whether the allusions to unction in the New Testament are merely figurative, or an integral part of the ritual of Confirmation in the Apostolic age. S. Paul says, “Now He which stablisheth us with you in Christ, and hath anointed (χρίσας) us, is God” (2 Cor. i. 21). S. Paul’s  
reference  
to anoint-  
ing. Many of the Fathers interpret this of Confirmation.

S. John says, “Ye have an unction (χρίσμα) from the Holy One. The anointing (χρίσμα) which ye have received abideth in you” (1 S. John ii. 20, 27). S. John’s  
use of  
χρίσμα. Bishop Westcott says, “Here the outward symbol of the Old Testament—the sacred oil—is used to signify the gift of the Spirit *from the Holy One*, which is the characteristic endowment of Christians. This gift is referred to a definite time (v. 27, ὁ ἐλάβετε), and the narrative of the Acts fixes this normally at the Imposition of hands which followed on Baptism (Acts viii. 14). But the context shows that the word χρίσμα is not to be understood of the material sign, but of the corresponding spiritual reality. There is not indeed any evidence to show that ‘the chrism’ was used at Confirmation in Bishop  
Westcott  
refers S.  
John’s  
words to  
Confirmation.

<sup>1</sup> Canon Bright, *Morality in Doctrine*, pp. 90, 91.

Chap. i. the first age. Perhaps, as has been suggested, S. John's language here may have tended to fix the custom, which represented the communication of the divine grace in an outward rite. Tertullian speaks of the custom as habitual in his time: *Egressi de lavacro perungimur benedictâ unctione de pristina disciplina, qua ungi oleo de cornu in sacerdotium solebat (De Bapt. 7).*"<sup>1</sup>

*The use of chrism is no necessary part of Confirmation, because its essential outward sign is the Laying on of hands.*

We cannot accept the "chrism" as being a necessary part of the "matter" of Confirmation as a Sacramental ordinance, although its universal use may be traced to primitive times.<sup>2</sup> As the sign of the Cross is no necessary part of Baptism, so the use of "chrism" forms no necessary part of the outward sign of Confirmation. But just as the sign of the Cross in Baptism reminds us that we are soldiers and servants of Christ crucified, so does the "chrism" in Confirmation remind Christians of their consecration as God's anointed ones, whilst the laying on of hands, as the essential outward sign of the rite, conveys to them the gifts

<sup>1</sup> Bishop Westcott, *Commentary on Epistle of S. John*, in loc.

<sup>2</sup> A Commission of Divines was appointed to consider points of doctrine which were embodied afterwards in *The Necessary Institution of a Christian Man*, in 1543. Most of them were men of the Old Learning. It is interesting to note that they replied (in answer to Q. 8, "whether Confirmation *cum Chrismate* be found in Scripture?"), "That Confirmation *cum Chrismate* is not found in Scripture, but only Confirmation *cum manuum Impositione*" (Burnet, *Hist. Ref.*, vol. iv., *Records*, p. 122).



of spiritual endowment for their office and work as a chosen generation and a royal priesthood. Chap. i.

It is necessary first to sum up briefly the Scriptural evidence which bears upon the relation of Holy Baptism in Confirmation. *Summary.*

The first point to be noticed is the unique dignity of Holy Baptism as the initial Sacrament of our Regeneration, the Covenant rite whereby we enter the City and Kingdom of Heaven, and are made members of the Second Adam. *(a) The unique dignity of Holy Baptism.*

As members of Christ we share the Risen Life of His once crucified and now glorified Humanity.<sup>1</sup> His Incarnate Life is filled and permeated with the Indwelling Spirit. The Holy Spirit proceeds from the Father and the Son as the *vinculum Trinitatis*. But that Divine Procession is manifested anew in the Incarnate Life of Christ and in its consequence—the temporal mission of the Holy Ghost. By virtue of His Personal Indwelling in the Incarnate Son, the Holy Spirit proceeds from the Father and the Son (Who is God and Man) as the bond between redeemed humanity and the Blessed Trinity. The Indwelling Spirit of the Second Adam is the Indwelling Spirit of His Body the Church. “By one Spirit are we all baptized into one body.”<sup>2</sup> The Holy Spirit is the Agent

*The Indwelling Spirit of the Second Adam links man to God.*

<sup>1</sup> “Susceptus a Christo, Christumque suscipiens, non idem fit post lavacrum qui ante Baptismum fuit; sed corpus regenerati fit caro Crucifixi” (S. Leo, *Serm. XIV.* c. 5). Ἀρχὴ μοι ζωῆς τὸ βάπτισμα (S. Basil, *De Spir. Sanct.*, cap. 10).

<sup>2</sup> 1 Cor. xii. 13.



Chap. i. and Instrument whereby we are grafted into the True Vine, and by His operation in Holy Baptism we share the corporate life of the Church, which is filled with His Indwelling Presence, and therefore as individuals we become the temples of the Indwelling Presence of God the Holy Ghost. "When this Spirit, as the Spirit of the Living Lord, penetrating and filling all the properties of that human nature which the Living Lord possesses, is received by us, He must be so received as to penetrate and pervade our whole nature. He is not a mighty influence working upon us from without; He works upon us from within."<sup>1</sup> These words aptly describe that Objective Personal Indwelling of the Holy Ghost which is the result of our baptismal incorporation with the Second Adam.

*The Holy Spirit is the Agent of our Baptismal union with the Second Adam.*

*The result of this union is the Personal Indwelling of the Holy Ghost in fulfilment of His Temporal Mission.*

<sup>1</sup> Professor Milligan, *Ascension of Our Lord*, p. 193.

<sup>2</sup> The witness of Hooker to the fact that the Holy Spirit takes up His abode with the members of Christ as the result of their Baptism is definite and clear: "Baptism is a Sacrament which God hath instituted in His Church, to the end that they which receive the same might thereby be incorporated into Christ, and so through His most precious merit obtain, as well that saving grace of imputation which taketh away all former guiltiness, *as also that infused Divine virtue of the Holy Ghost* which giveth to the powers of the soul their first disposition towards future newness of life" (*Eccles. Pol.* v. 60). Hooker here quotes the words of Theodoret upon the Baptismal Indwelling of the Spirit and the benefits of Baptism: "Ὁὐ μόνον τῶν παλαίων ἁμαρτημάτων δωρεῖται τὴν ἄφεσιν, ἀλλὰ καὶ τὴν ἑλπίδα τῶν ἐπηγγελημένων ἐντίθῃσιν ἀγαθῶν, καὶ τοῦ Δεσποτικοῦ Θανάτου καὶ τῆς ἀναστάσεως καθίστησι κοινωνοὺς, καὶ τῆς τοῦ Πνεύματος δωρεῆς τὴν μετουσίαν χαρίζεται" (*Theod. Epit. Divin. Dog.*

The gifts and graces of the sacramental life of the Church flow from the Temporal Mission of the Holy Ghost on the Day of Pentecost. We have already noticed that S. Peter on that great day linked Holy Baptism with the Indwelling Presence of the Holy Ghost. He began his address with a quotation from the prophet Joel: "And it shall come to pass in the last days, saith God, that I will pour My Spirit upon all flesh."<sup>1</sup>

It is natural to suppose that his quotation primarily alludes to that Personal Indwelling of the Holy Ghost that he links with Holy Baptism at the close of his address. Dr. Pusey says, "God the Holy Ghost vouchsafes to dwell in our flesh, to sanctify it, and to heal it. He whom God saith He will pour out upon all flesh is the Spirit of God, and God. He does not say that He will pour out graces and gifts, ordinary or extraordinary, influences, communications, or the like. He says, I will pour out My Spirit."<sup>2</sup>

Holy Baptism is necessary to salvation, since by it we are born again into the new life of the Second Adam, and receive from our union with Christ the gift of a new nature filled with the Indwelling Spirit.<sup>3</sup> We have traced the relation between our

*The necessity of Holy Baptism as the Sacrament of our regeneration.*

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mat.). Note here Theodoret's use of the article in expressing the gift of the Personal Indwelling Spirit.

<sup>1</sup> Joel ii. 28.

<sup>2</sup> Dr. Pusey, *Comm. on Minor Prophets*, in loc.

<sup>3</sup> Canon Gore thus explains the new birth: "It is the coming of the Spirit into a man's life which constitutes it;

Chap. i. Lord's Baptism and our own, and seen how by the action of the Holy Spirit we are baptized into one Body, the Spirit-bearing Church, and receive the Indwelling Spirit of adoption. We have seen how the washing of regeneration implants within us the renewing of the Holy Ghost, whereby the germs of all gifts and graces planted within us by the Indwelling Presence of the Spirit of God are developed and cherished by His renovating grace.<sup>1</sup> The germ of every future gift and power of grace is given by virtue of this Baptismal Indwelling of the Holy Ghost. It is then that the seeds of the seven-

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but the coming of the Spirit in a particular manner, namely, to introduce Christ. The Spirit is the Life-giver, but the life with which He works in the Church is the life of the Incarnate, the Life of Jesus. As Son of Man He has sent down His Spirit upon the Church, and that Spirit does not merely supply the absence, but accomplishes the inward Presence of the Incarnate Christ" (Gore, *The Incarnation*, p. 218).

<sup>1</sup> It is dangerous to found an argument in favour of the Divine Indwelling being reserved to Confirmation upon the plea that Baptism brings us only into an *indirect* relation to the Holy Spirit, whilst in Confirmation He falls upon us *directly*. If the work of the Life-giving Spirit as the sap of the True Vine, which dwells within us by virtue of our baptismal ingrafting upon the Second Adam, and knits us to the Risen Life of our Lord, can be accurately described as an *indirect* relation, its efficacy is more potent than any subsequent imparting of spiritual gifts, even if we concede that the Spirit's action in Confirmation is of a more *direct* character than in Holy Baptism. But the course of our argument will show that this concession, even if made, does not affect the root truth that the Divine Indwelling of the Holy Spirit is given to us when we are made members of Christ.

fold gifts are sown in our hearts, although the maturity of their manifestation is deferred until we receive "Holy Spirit" in our Confirmation. Jerome's words, "Sacerdotium laici, id est baptisma,"<sup>1</sup> do not involve a blending, or confusing, of Confirmation with Baptism, but express the truth that the priesthood of believers is *inchoate* in the baptized, although the special gifts necessary to its *active exercise* are not bestowed until Confirmation. The unique dignity of Holy Baptism is well expressed by Professor Maurice's words—"I look upon Baptism as the first sign of the existence of a Catholic Church or Kingdom of Christ in the world."<sup>2</sup>

Chap. i.

*The germs of all gifts and graces come from the Baptismal Indwelling of the Holy Ghost.*

We have next to consider the five effects of Holy Baptism, which may be summarized as follows :

(b) *The five effects of Holy Baptism.*

(i.) Our justification, whereby our sins, original and actual, are forgiven us by virtue of the "One Baptism for the remission of sins. Christians are justified by the communication of an inward, most sacred, and most mysterious gift. From the very time of Baptism they are Temples of the Holy Ghost."<sup>3</sup>

<sup>1</sup> S. Jerome, *Adv. Lucif.* iv. ; cf. S. Leo, *Serm.* IV. i.

<sup>2</sup> Maurice, *The Kingdom of Christ*, vol. i. p. 422.

<sup>3</sup> Newman, *On Justification*, p. 151. See also Theodoret (A.D. 423). ὑπισχνεῖται τῶν ἁμαρτημάτων τὴν ἄφεσιν, ἣν διὰ τοῦ παναγίου βαπτίσματος ἐδωρήσατο· Ἐγὼ εἰμι ὁ ἐξαλείφων τὰς ἁμαρτίας κ.τ.λ. (*Adv. Gent.* viii. p. 892). "Baptismus autem operatur in virtute Passionis Christi, quæ est universalis medicina omnium peccatorum ; et ideo per Baptismum omnia peccata tolluntur" (S. Thom. Aq. *Summa* iii., Quest. 69).

Chap. i. (ii.) By Baptism the penalties of sins committed before the reception of Baptism in the case of adults, and the penalties of all the sins of this life are removed, but not *in* this life, only in the resurrection of those justified and sanctified by saving grace.<sup>1</sup>

(iii.) By virtue of our baptismal death unto sin and new birth unto righteousness we receive the bestowal of the Indwelling Spirit of the Second Adam, as the source of spiritual gifts and virtues. "Of His fulness have we all received, and grace for grace."<sup>2</sup>

(iv.) Baptism has been called "the gate of Sacraments," because it is the new birth of the spiritual life within us, and is our entrance gate into "the Covenanted sphere" of the Kingdom and City of God, within which all Sacraments operate.

(v.) Baptism impresses a seal or "character" upon the soul, and therefore we believe in "one Baptism" that cannot be repeated. This "character" is "a certain spiritual capacity for the

<sup>1</sup> S. Thom. Aquinas, *Summa* iii., Quest. 69, Art. 3.

<sup>2</sup> "Ad hoc Baptismus valet ut baptizati Christo incorporentur ut membra ejus. A Capite autem Christo in omnia membra ejus gratiæ et virtutis plenitudo derivatur secundum illud Joann. i. 15, *De Plenitudine Ejus nos omnes accepimus* (S. Thom. Aq., *Summa* iii., Quest. 69, Art. 4). The same truth appears in the Ancient Baptismal Ritual of the Western Church, where prayer is offered for the infant or person to be baptized. "Ut fiat templum Dei vivi, et Spiritus Sanctus habitet in eo" (Marten, *De Ant. Ritibus*, i. 80).

performance of certain actions. It is not exactly a grace, for it remains in the soul which has forfeited the favour of God.”<sup>1</sup> It is a participation of the High Priesthood of our Lord which leaves for weal or woe an indelible *impress* upon the soul. The fact that Baptism is the “gate of Sacraments” necessarily involves the further fact that it confers what theologians define as “character.”<sup>2</sup>

The baptism of Simon Magus affords an instance of the truth that Holy Baptism confers “character,” and therefore cannot be repeated. “Simon was not called to be re-baptized, but to make good his first Baptism by turning to God. Most of the difficulties which have divided Christians respecting Baptism would vanish if we but considered that Baptism can be received but once, so that if

*The Baptism of Simon Magus.*

<sup>1</sup> Canon Hutchings, *The Person and Work of the Holy Ghost*, p. 240. See also Aquinas: “Post hanc vitam remanet character et in bonis ad eorum gloriam et in malis ad eorum ignominiam” (*Summa* iii., Quest. 63, Art. 5).

<sup>2</sup> “Character sacramentalis nihil est aliud quam participatio sacerdotii Christi. Et ideo character indelebiter inest animæ, non propter sui perfectionem, sed propter perfectionem sacerdotii Christi, a quo derivatur character, sicut quædam instrumentalis virtus. Sed (character) ad recipientes pertinet Sacramentum Baptismi, quia per ipsum homo accipit potestatem recipiendi alia Ecclesiæ Sacramenta; unde Baptismus dicitur esse janua omnium sacramentorum. Et ideo per hæc tria sacramenta character imprimitur. Scilicet per Baptismum, Confirmationem, et Ordinem” (S. Thom. Aq., *Summa* iii., Quest. 63, Art. 5 and 6). “Theologi concipiunt communiter per characterem quoddam spirituale impressum a Deo suscipienti sacramentum non iterabile” (Scotus, *Sentent.*, Lib. iv., Disc. 6, Quest. 9).



Chap. i. received in impenitence the beneficial effect is suspended till there is a better mind.”<sup>1</sup>

(c) *The  
Minister  
of  
Baptism.*

We have now to consider the minister of Holy Baptism.

Our Lord baptized not Himself, but left this work to His disciples.<sup>2</sup> S. Paul did not baptize the men at Ephesus whom he subsequently confirmed.<sup>3</sup> He gives as his reason for not administering Baptism as being “lest any should say that I had baptized in my own name,”<sup>4</sup> and thus opened a way for party spirit.

Even on such a remarkable occasion as the baptism of the first Gentile converts, S. Peter “commanded them to be baptized,”<sup>5</sup> and did not baptize them himself. The significance of our Lord’s refraining from baptizing may point primarily to the fact that the baptism which His disciples were administering did not receive its full efficacy until after His Passion and Resurrection, but still it may be taken as an indication, pointing in the same direction as the subsequent and

<sup>1</sup> Sadler, *Comm. on Acts*, viii. 22. See also S. Augustine’s words: “Cum ergo sint duæ nativitates—una est de terra, alia de cœlo, una est de carne, alia de Spiritu; una est de masculo et fœmina, alia de Deo et Ecclesiâ. Sed ipsæ duæ singulæ sunt; nec illa potest *repeti*, nec illa—Jam natus sum de Adam, non me potest *iterum* generare Adam: jam natus sum de Christo, non me potest *iterum* generare Christus. Quomodo uterus non potest *repeti*, sic nec Baptismus.” (S. Aug. *In Joan.*, Tract XI.)

<sup>2</sup> S. John iv. 2.

<sup>3</sup> Acts xix. 5.

<sup>4</sup> 1 Cor. i. 14, 15.

<sup>5</sup> Acts x.



similar course of action adopted by the Apostles, Chap. i. to whom (and to whose successors, the Bishops of the Church) the administration of Baptism was primarily committed.<sup>1</sup>

Baptism being "sacramentum necessitatis," the Bishop gives mission to his priests to baptize. In the absence of a priest, a deacon may baptize, and in the absence of a deacon a layman, or a woman, may baptize in cases of urgent necessity.<sup>2</sup> The reason of these permissions is that "Christ is the Baptizer," and that on this account any member of Christ, or even one who is not, can represent Him.<sup>3</sup>

<sup>1</sup> Hooker allows baptism by women in case of urgent necessity (*Eccl. Pol.* v. 62).

The Rubric of the Sarum Manual says, "Non licet laico vel mulieri aliquem baptizare nisi in articulo necessitatis. Si vero vir et mulier adessent ubi immineret necessitatis articulus baptizandi puerum et non esset alius minister ad hoc magis idoneus præsens vir baptizet et non mulier, nisi forte mulier bene sciret verba sacramentalia et non vir, vel aliud impedimentum subesset."

In 1584 the Puritans asked Archbishop Whitgift to forbid baptism by women. He replied that the baptism of even women is lawful and good "so that the institution of Christ touching the word and element is duly used."

<sup>2</sup> Officium autem baptizandi commisit Apostolis, ut per alios exercendum. Unde et Apostolus dicit (1 Cor. i. 17). *Non misit me Christus baptizare, sed evangelizare; in cujus etiam signum nec Ipse Dominus baptizavit, sed discipuli Ejus. Nec tamen per hoc excluditur quin episcopi possint baptizare, unde et Apostolus ibidem dicit se quosdam baptizasse* (S. Thom. Aq. *Summa* iii. Q. 67, Art. 2).

<sup>3</sup> Homo baptizans adhibet tantummodo ministerium exterius, sed Christus est qui interius baptizat, Qui potest uti

Chap. i. We have lastly to discuss briefly the true matter and form of the Sacrament of Holy Baptism. At a very early date various ceremonies and ritual adjuncts began to accompany the administration of Holy Baptism, and we shall find that the Scriptural relation between Baptism and Confirmation became confused and obscured owing to an undue weight being assigned to these non-essential ceremonies. The consideration of these points properly belongs to a later period in our investigations. It is enough at this stage to lay down clearly what are the essentials of a valid administration of Holy Baptism.<sup>1</sup> We cannot mend the

(d) *The true matter and form of the Sacrament of Holy Baptism.*

*The non-essential ceremonies.*

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omnibus hominibus ad quodcunque voluerit. Baptizare pertinet ad ordinem sacerdotalem secundum quamdam convenientiam et solemnitatem, non autem hoc est de necessitate sacramentis (S. Thom. Aq. *Summa* iii. Q. 6—7, Art. 35).

The Council of Elvira (A.D. 300) allowed a layman who has preserved his own Baptism (qui lavacrum suum integrum habet), *i. e.* who has not *lapsed* under persecution, to baptize a sick catechumen in case of necessity (Can. 38).

S. Augustine says that if his opinion were asked upon this point, “nequaquam dubitarem habere baptismum eos qui ubicunque et a quibuscunque illud verbis evangelicis consecratum sine sua simulatione et cum aliquâ fide accipissent, quanquam eis ad salutem spiritualement non prodesset, si caritate caruissent qua Catholicæ inseruntur Ecclesiæ” (*De Unico Baptismo*, lib. viii., apud *Gratian* iii., Dist. iv. c. 31).

Yea, “Baptism by any man in case of necessity” was the voice of the whole world heretofore (Hooker, *Eccl. Pol.* v. lxi. 3).

<sup>1</sup> The ceremonial adjuncts alluded to were considered proper to the priestly office, and their absence in the case of Lay Baptism became an argument against its validity. S.

words of our Church Catechism, which define the *matter* and *form* of Baptism as being "Water wherein the person is baptized in the Name of the Father, the Son, and the Holy Ghost." The use of natural water is the *remote* matter, and the ablution of the infant or adult, by immersion or affusion, is the *proximate matter* of Baptism.

Chap. i.

*The remote and proximate matter of Holy Baptism.*

The form of Baptism in the Western Church is, "N., I baptize thee in the Name of the Father, the Son, and the Holy Ghost." In the Eastern Church the form is, "N., the servant of God, is baptized in the Name, &c." The Eastern form was intended to meet the error of the Novatians, who made the efficacy of Baptism depend upon the faith of the minister. Both forms are equally valid.<sup>1</sup> Baptism "in the Name of the Lord Jesus"

*The form of Holy Baptism.*

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Thomas Aquinas says, "Dicendum quod illa Sacramentalia Baptismi pertinent ad *solemnitatem*, non autem ad *necessitatem* Baptismi. Et ideo fieri non debent, nec possunt a laico, sed solum a sacerdote cujus est solemniter baptizare" (*Summa* iii. Q. 67, Art. iii.). There is no valid excuse therefore for considering these symbolical ceremonies actual means of grace of equal value with the outward form and sign of Holy Baptism which Christ Himself ordained. With regard to these baptismal ceremonies and their omission in the Book of Common Prayer, Hooker has well observed that, "in Baptism many things of very ancient continuance are now quite and clean abolished; for that the virtue and grace of this Sacrament had been therewith overshadowed as fruit with too great abundance of leaves" (*Ecc. Pol.* v. 65).

<sup>1</sup> We have noted previously the great importance of the Council of Florence (A.D. 1439) as an attempt to heal the

Chap. i. was supposed erroneously to have been used by the Apostles. We have already mentioned this error, which is to be found in a decree of Pope Nicholas (A.D. 865), in which he relies on S. Ambrose (*De Sp. Sanct.* i. 3), where we find a doubtful exegesis of the passages in the Acts of the Apostles.

*The four essentials.* The essentials of the form of Baptism are four in number.

1. There must be the expression of the person to baptized ("N.—thee," in the Western form; "N., the servant of God," in the Eastern form).

2. The action of the minister—"I baptize," in the Western form; "is baptized" (*i. e.* by the minister), in the Eastern form.

3. The Invocation of the Blessed Trinity, "in the Name of the Father, the Son, and the Holy Ghost."

4. The words, "in the Name," which convey the assertion of the Unity of the Triune God.

We have now to deal with the position assigned

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schism between the Eastern and Western Churches. The famous letter of Pope Eugenius IV. to the Armenians summed up the results of the Council, and contains the following reference to Baptism as *primum omnium sacramentorum*; "Materia hujus Sacramenti est aqua vera et naturalis, nec refert frigida sit an calida. Forma autem est; Ego te baptizo in Nomine Patris et Filii et Spiritus Sancti. Non tamen negamus, quia per illa verba, Baptizatur talis servus Christi in Nomine Patris, et Filii et Spiritus Sancti; vel, Baptizatur meis manibus talis, in Nomine, &c. verum perficiatur Baptisma."

to Confirmation in Holy Scripture. It occupies a position amongst the sacramental "means of grace" second only to that occupied by the two great Sacraments of the Gospel. It possesses a definite and distinct prominence of its own, as the "Sacramentum roboris et augmenti," which needs not to be enhanced by endowing it with the gift properly belonging to Holy Baptism, or blending it with the Sacrament of Regeneration in such a manner as to destroy or imperil its own special and sacramental character.<sup>1</sup>

The distinction between Confirmation and Holy Baptism is very clearly marked in the New Testament. We have seen that our Lord's Baptism was followed by the descent of the Holy Spirit upon Him by a distinct ministration, in which He received what Bishop Westcott calls "the appropriate gifts" for His public office as our Messiah-King and Priest. In our Lord's Baptism we trace the baptism of the Catholic Church, and in the subsequent descent of the Spirit upon Him we trace the separate and distinct Sacramental Ordinance

(c) *The position assigned to Confirmation in Holy Scripture.*

*The Scriptural distinction between Confirmation and Holy Baptism.*

<sup>1</sup> Wheatly's words are worth noting as representing Anglican theology at the beginning of the eighteenth century. "Baptism conveys the Holy Ghost only as the Spirit or principle of life; it is by Confirmation He becomes to us the principle of strength, and enables us to stir and move ourselves. When we are baptized, we are only listed under the banner of Christ, marked for His soldiers, and sworn to be faithful; and not till Confirmation equipped for the battle, or furnished with arms to withstand the enemy" (Wheatly on *Book of Common Prayer*, p. 457).

Chap. i. of Confirmation, whereby the Baptismal Gift of the Indwelling Spirit is supplemented and augmented by the gifts of priesthood and endowment in their sevenfold fulness.

This sharpness of distinction is maintained in the case of the Samaritan converts in Acts viii., and also in S. Paul's confirmation of the Ephesian disciples of the Baptist. These men were baptized by other hands, and then confirmed by S. Paul, even if the interval between their Baptism and Confirmation were less than in the case of the Samaritan converts. In the case of an adult baptism in our own day, the Prayer-book direction that the newly-baptized person "should be confirmed by the Bishop so soon after his Baptism as conveniently may be," does not *blend* Holy Baptism with Confirmation, nor does it militate against the distinct nature of the two rites, even if the Confirmation immediately followed the Baptism. The same reasoning applies to the case of the disciples at Ephesus. This distinction is definitely maintained in the Epistle to the Hebrews, where Confirmation follows Baptism in the enumeration of the six first principles of the doctrine of Christ. It is linked with Baptism as being the rite which follows it in the due order of the Catholic Church, but it is manifestly a separate rite, and not a part of Baptism. The evidence of Scripture clearly proves that the outward visible sign of Confirmation is the Apostolic laying on of hands, and also that the Bishops of the Church, as the

*Scripture points out that the outward sign of Confirmation is the Laying on of Hands, and that the inward grace is the gift of "Holy Spirit."*



successors of the Apostles, are its proper ministers. Chap. i.  
 Its inward grace is the gift of "Holy Spirit," which includes the sevenfold gifts and increased spiritual powers and endowments which consecrate us for the active exercise of our royal priesthood.

The fact that our Lord was praying when the Holy Spirit descended upon Him after His Baptism is an indication, which Bishop Jeremy Taylor notices, of a new office or ministration, and we may adopt Canon Mason's conclusion, that the prayer for the Sevenfold Gifts is the true *form* of Confirmation. The effect of Confirmation is to confer "character" (see S. Thomas Aquinas *supra*), and therefore it cannot be repeated. There is no trace in Scripture of the mediæval view that "chrism" is the true *matter* of Confirmation.<sup>1</sup> We may conclude by observing, that although we may clearly *infer* from Scripture that Infant Baptism is lawful, we have no evidence whatever in favour of Infant Confirmation.

<sup>1</sup> The worst form of this error is to be found in the letter of Eugenius IV. to the Armenians, where he states that Chrism or "Confirmation," as he calls it, had now taken the place of the Imposition of Hands. "Loco manuum Impositione datur in Ecclesia Confirmatio."

*No Scriptural warrant for the use of chrism or for the practice of confirming infants.*



## CHAPTER II

### *The Witness of the Fathers and of Church History during the Ante-Nicene Period.*

Chap. ii. WE have now considered the testimony of Holy Scripture, and of the Apostolic age, to the doctrine of Confirmation, and its relation to Holy Baptism. We pass on to the consideration of the further testimony of the Fathers and of Church history. We shall deal with the consentient witness of the Catholic Church, as expressed in the writings of her theologians, the decrees of her Councils, and the decisions of her Canon law. It is necessary first of all to remember that there is a *true* Catholic doctrine of development, which is opposed to a bald and narrow Protestantism of sterile negations just as much as it is to an unhistorical development of novel dogmas which cannot be proved by Scripture.

*There is a  
Catholic  
develop-  
ment of  
doctrine.*

The Spirit-bearing Church increases and deepens her hold on the facts of the Creed, and learns more of the true doctrine and relative interdependence of her Sacraments and ministrations as time goes on. We have already seen how the

doctrine of the Holy Spirit was developed during Chap. ii.  
the first four centuries, until the Council of Chalcedon ratified the additions to the Nicene Creed which were needful to guard against error and heresy.

We can trace in the history of other doctrines a like process of enlarged apprehension, and development of illumination. "The ancient rule of faith involved an appeal to Scripture as the ultimate criterion in faith and morals. The Church then is the primary teacher, the Bible is the final court of appeal in all matters which concern the faith and morals of the Christian Church. *The Church to teach, the Bible to prove*, that is the rule of Faith."<sup>1</sup>

We shall apply this rule of faith to our present investigation. We have already examined with some fulness the witness of Scripture to the relation between Holy Baptism and Confirmation. We shall now trace the gradual process whereby the Scriptural doctrine of Confirmation was developed in the teaching and practice of the Catholic Church. It is a process of deepening and increasing knowledge, although it is marked here and there by temporary confusions of thought in the minds of individual theologians, caused mainly by the practice of administering Confirmation immediately after Baptism, in such a manner as to confuse it with the Baptismal Unction, which, as a ceremonial adjunct, was unknown to the Primitive Church, and formed no part of the matter and

<sup>1</sup> Canon Gore, *The Mission of the Church*, pp. 35—45.

Chap. ii. form of Baptism. We shall therefore find a continuous development of teaching and an increasing clearness of definition as we examine the consecutive periods of Church History.

*Special  
char-  
acteristics  
of the  
Anti-  
Nicene  
period.*

The foregoing remarks are specially applicable to the Ante-Nicene period, which has been fitly termed the age of the *Ecclesia pressa*. The age of persecution, which ended with Constantine's proclamation of toleration by the Edict of Milan in A.D. 313, was a time for the exercise of the gift of "Fortitude" rather than the gift of "Understanding." It was the age of martyrdom rather than the age of scientific theology. Its characteristic was "Fortitude" to *endure*, rather than "Understanding" to *grasp*, "the science of God." It is, in the main, true that the Ante-Nicene Fathers did not use the same precise language with regard to the Trinity, the Incarnation, and the Holy Spirit which the Church subsequently used, when heresies had compelled her to define the Faith, and to deepen her grasp upon the development of its true analogies and proportions. We do not undervalue the great gifts and powers of the Ante-Nicene Fathers, or the importance of their testimony, if we trace here and there a want of precision of language upon the subject of Confirmation which needs explanation. If we bear in mind the full significance of the Scriptural doctrine of Confirmation as we study their testimony, we shall find that passages which at first sight appear ambiguous will be clear and

plain enough. "The Church to teach, the Bible Chap. ii. to prove," will be a safe maxim as we examine the witness of the Fathers and Church History upon the doctrine of Confirmation. I. The Apostolic Fathers.

We do not find any direct allusion to the doctrine of Confirmation in the Apostolic Fathers, but it is evident that they distinctly attribute the Indwelling of the Holy Ghost to Baptism. S. Clement of Rome (A. D. 95), in his letter to the Corinthians, speaks of "One God, and one Christ, and one Spirit of grace which has been poured out upon us,"<sup>1</sup> alluding plainly to Eph. iv. 4, "One body, and one Spirit, . . . one Lord, one Faith, one Baptism." A parallel passage exists in Hermas.<sup>2</sup> S. Clement here connects the Church as the Body of Christ with the Indwelling Spirit, given in Baptism, for in the very next sentence he pleads for unity amongst Christians, because they are "members of Christ" (τὰ μέλη τοῦ Χριστοῦ), and therefore "members one of another" (ὅτι μέλη ἐσμὲν ἀλλήλων). The reference of the whole passage to Baptism is obvious. In the Homily known as the Second Epistle of S. Clement, Baptism is referred to as the *seal*.<sup>3</sup> These S. Clement of Rome, A. D. 95. Hermas, A. D. 145.

<sup>1</sup> ἡ οὐχὶ ἓνα Θεὸν ἔχομεν, καὶ ἓνα Χριστὸν, καὶ ἐν πνεῦμα τῆς χαρίτος τὸ ἐγχυθὲν ἐφ' ἡμᾶς, κ.τ.λ. (S. Clem. *Ad Cor.* i. 46).

<sup>2</sup> καὶ ἦν αὐτῶν ἐν πνεῦμα καὶ ἐν σῶμα (Hermas, *Sim.* ix. 13).

<sup>3</sup> τῶν γὰρ μὴ τηρησάντων, φησὶν, τὴν σφράγιδα, ὁ κώληξ αὐτῶν οὐ τελευτήσας, κ.τ.λ. (Second Clementine Ep. 7). Where we may refer to c. 6 of the same Homily as a parallel

Chap. ii. references to the baptismal consecration as our Divine sealing in this ancient Homily (which Bishop Lightfoot dates between A.D. 120 and A.D. 140) may be paralleled by the allusion of *Hermas* to the seal as being the water of baptism.<sup>1</sup> The Epistle of Barnabas is considered to be of earlier date than the Epistle of S. Clement. It contains very definite baptismal doctrine, and clearly connects the Indwelling of the Spirit with Baptism. The writer interprets Psalm i. as prefiguring Baptism and the Cross. "Mark how He has defined at once the water and the cross. For He means this, Blessed are they that, having hoped in the Cross, have descended into the water, for, He saith, I will give them their reward in due season—then, He saith, I will give it to them. But now, He saith, their fruit shall not wither. Again another prophet saith, And the law of Jacob shall be extolled above every land." This meaneth "the vessel of His Spirit which He will glorify."<sup>2</sup> The fruit which

*The Epistle of Barnabas (A.D. 75) clearly connects the Divine Indwelling of the Spirit with Holy Baptism.*

passage ; ἐὰν μὴ τηρήσωμεν τὸ βάπτισμα ἀγνὸν καὶ ἀμίαντον, ποίᾳ πεποιθήσει εἰσελευσομεθα εἰς τὸ βασίλειον τοῦ θεοῦ ; compare also c. 8, τηρήσατε τὴν σάρκα ἀγνήν καὶ τὴν σφράγιδα ἄσπιλον.

<sup>1</sup> ἡ σφράγισ οὖν τὸ ὕδωρ ἐστίν· εἰς τὸ ὕδωρ οὖν καταβαίνουσι νεκροὶ καὶ ἀναβαίνουνσι ζῶντες (*Hermas, Past. Sim. ix. 16*). This passage anticipates the language of our Catechism, "A death unto sin, and a new birth unto righteousness."

<sup>2</sup> Αἰσθάνεσθε πῶς τὸ ὕδωρ καὶ τὸν σταυρὸν ἐπὶ τὸ αὐτὸ ᾤρισεν. Τοῦτο γὰρ λέγει· Μακάριοι, οἱ, ἐπὶ τὸν σταυρὸν ἐλπίσαντες, κατέβησαν εἰς τὸ ὕδωρ, ὅτι μὲν μισθὸν, λέγει, ἐν καιρῷ αὐτοῦ· τότε, φῆσιν, ἀποδώσω. Νυν δὲ λέγει· τὰ φύλλα οὐκ ἀπορῥύησται.—Πάλιν ἕτερος προφήτης λέγει· καὶ ἦν ἡ γῆ

shall not wither is clearly the result of baptismal Chap. ii.  
incorporation into the Church, "which is the vessel of His Spirit," the sphere of that Divine Indwelling, in which the members of Christ individually have their share. In another passage of this epistle, the building of the spiritual temple in individual Christians by virtue of the baptismal Indwelling of the Spirit is described with touching eloquence.

"I find then that there is a temple. How then shall it be built in the Name of the Lord? Learn ye. Before we became believers in God, the dwelling-place of our hearts was corrupt and weak, as being truly 'a temple made with hands,' because we were a house full of idolatry, and in our idolatry we were a house full of devils by reason of our doing all things which are contrary to God. But it shall be built upon the Name of the Lord. Take heed that the Temple of the Lord may be gloriously built. How? Learn ye. Having received the remission of sins, and having hoped upon the Name of the Lord, we were made new, created again from the beginning. Wherefore in this our dwelling-place *God truly dwelleth in us*. He then that wisheth to be saved, looks not to man, *but to Him that dwelleth in him*, and speaketh in him; this is the spiritual Temple built for the Lord."<sup>1</sup>

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τοῦ Ἰακῶβ ἐπαινουμένη παρὰ πᾶσαν τὴν γῆν. Τοῦτο λέγει τὸ σκεῦος τοῦ Πνεύματος αὐτοῦ, ὃ δοξάσει (Barnab. Ερ. c. xi.).

<sup>1</sup> Εὕρισκω οὖν ὅτι ἔστι ναός. Πῶς οὖν οἰκοδομηθήσεται ἐν ὀνόματι Κυρίου: Μάθετε. Πρὸ τοῦ ἡμᾶς πιστεῦσαι τῷ Θεῷ ᾧ



Chap. ii.

It would be difficult to find, in the whole range of patristic literature, a passage more clearly connecting the Divine Indwelling with Holy Baptism than this earliest utterance of the sub-Apostolic age. He who has received the remission of sins by spiritual regeneration, and who has been made "a new creature"<sup>1</sup> in Christ Jesus, and "created again from the beginning" by Holy Baptism, becomes God's Temple wherein God the Holy Ghost truly dwells. There is not the slightest indication that the baptized have to wait for their Confirmation, as "empty temples," before they receive the Divine Indwelling. The contrary truth is most clearly and emphatically stated. The object of the epistle is to confute Judaizing teachers. The spiritual temple, which is built in us as the dwelling-place of the Spirit, is described as an antithesis to the material temple of Judaism. The author does not mention the Laying on of

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ἡμῶν τὸ κατοικητήριον τῆς καρδίας φθαρτὸν καὶ ἀσθενές, ὡς ἀληθῶς οἰκοδομητὸς ναὸς διὰ χειρός· ὅτι ἡμεῖς πληρεῖς εἰδωλολατρείας οἶκος, καὶ εἰδωλολατρεῖα ἡμεῖς οἶκος δαιμονίων, διὰ τὸ ποιεῖν ὅσα ἦν ἐναντία τῷ Θεῷ. Οἰκοδομηθήσεται δὲ ἐπὶ τῷ ὀνόματι Κυρίου, προσέχετε, ἵνα ὁ ναὸς Κυρίου ἐνδόξως οἰκοδομηθῇ. Πῶς; Μάθετε.—Λαβόντες τὴν ἄφεσιν τῶν ἁμαρτιῶν, καὶ ἐλπίσαντες ἐπὶ τῷ ὀνόματι Κυρίου ἐγενόμεθα καινοὶ, πάλιν ἐξ ἀρχῆς κτισόμενοι. Διὸ ἐν τῷ κατοικηρίῳ ἡμῶν ἀληθῶς ὁ Θεὸς κατοικεῖ ἐν ἡμῖν.—Ὁ γὰρ ποθῶν σωθῆναι βλέπει οὐκ εἰς τὸν ἄνθρωπον, ἀλλ' εἰς τὸν ἐν αὐτῷ ἐνοικοῦντα καὶ λαλοῦντα ἐν αὐτῷ.—Τοῦτέστι πνευματικὸς ναὸς οἰκοδομούμενος τῷ Κυρίῳ (Barnab. *Ερ.* c. 16).

<sup>1</sup> ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις (2 Cor. v. 17). ἐνδύσασθαι τὸν καινὸν ἄνθρωπον (Eph. iv. 24).



Hands, because it is not relevant to his argument. Chap. ii.  
 The author of the Epistle to the Hebrews, in conducting a similar argument against Judaism, mentions the Laying on of Hands as an elementary principle of doctrine which he does not touch upon, because he wishes to carry his argument into deeper regions of the Faith. We cannot be surprised if the Epistle of Barnabas is silent on the subject.

The Teaching of the Twelve Apostles is a short treatise on certain moral precepts with some ritual directions, which may be considered to be of the same date as the Epistle of Barnabas, with which it can with advantage be compared for certain parallelisms of expression. *II. The Διδαχὴ.*

Many common expressions are found in the *Διδαχὴ* and in the subsequent Egyptian Ecclesiastical Canons of the Apostles, and we find portions of it embodied in the Apostolical Constitutions, which cannot be dated earlier than the third century. It does not profess to deal with doctrine but with practical matters, and we find in it a most valuable testimony as to the matter and form of Holy Baptism. "But concerning Baptism, baptize thus: Having said beforehand all these things (*i.e.* to the catechumens), baptize ye into the Name of the Father, and of the Son, and of the Holy Ghost, in living (*i.e.* running) water. But if thou hast not living water baptize in other water, and if thou canst not in cold, then in warm. But if thou have not either, pour water

Chap. ii. thrice upon the head, into the Name of the Father, the Son, and the Holy Ghost.”<sup>1</sup>

The direction to baptize in running water was probably derived from the desire to follow the example of our Lord's Baptism in the Jordan. If this was impossible, immersion in other water is directed, which may be warm, if the use of cold water would be dangerous to health. But if immersion is impracticable or inconvenient, *affusion* is lawful, although no permission is given for *aspersion*. The *Διδαχὴ* does not deal with episcopal functions, and seems to be an elementary manual for priests and deacons. For this reason we do not expect to find in it any reference to Confirmation.<sup>2</sup>

III.  
*Justin*  
*Martyr*,  
A.D. 148.

Justin Martyr's first Apology was written in A.D. 148, and in it he describes Baptism as follows:—"As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are taught to pray, and ask God with fasting for the remission of their former sins, while we pray and fast with them.

<sup>1</sup> Περὶ δὲ τοῦ βαπτίσματος, οὕτω βαπτίσατε· ταῦτα πάντα προειπόντες, βαπτίσατε εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος ἐν ὕδατι ζῶντι. Ἐὰν δὲ μὴ ἔχῃς ὕδωρ ζῶν, εἰς ἄλλο ὕδωρ βάπτισον. εἰ δ' οὐ δύνασαι ἐν ψυχρῷ, ἐν θερμῷ. —Ἐὰν δὲ ἀμφοτερά μὴ ἔχῃς, ἔκχεον εἰς τὴν κεφαλὴν τρις ὕδωρ εἰς ὄνομα Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος (*Διδαχὴ*, c. 7).

<sup>2</sup> The *Didache* appears to have been a manual of directions for the local Church. It says, therefore, nothing about the functions which do not belong to the local Church with the local officers (Gore, *Church and Ministry*, p. 282).

Then they are brought by us where there is water, Chap. ii. and are regenerated in the same manner in which we ourselves were regenerated. For they then receive the washing with water in the Name (ἐπ' ὀνόματος) of God the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Ghost. For Christ said, 'Except ye be regenerated, ye shall not enter into the Kingdom of Heaven.'"<sup>1</sup> Here we have a distinct and accurate account of the outward sign and inward grace of Holy Baptism, for entrance into the Kingdom of Heaven, which is the City of God, and the Body of Christ, and the covenanted sphere of the operations of the Spirit, *involves* the Personal Indwelling of the Holy Ghost.

In his Dialogue with the Jew Trypho, Justin, after quoting Isaiah lxiii., and applying it to the Atonement as "a saving bath" for the remission of sins, which the blood of goats and of sheep and the ashes of a heifer could not purge, applies the Prophet's words to our Baptism into the Death of Christ. "By reason of this laver of repentance and knowledge of God which has been ordained on account of the transgression of God's people, as Isaiah cries, we have believed, and testify that that very Baptism which he announced is alone able to purify those who have repented; and this is the water of life (ὕδωρ ζωῆς)" (*Dial. c. Tryph. cap. 14*).

In the same Dialogue he refers to the fulfilment of Isaiah's prophecy of the Sevenfold Gifts resting

<sup>1</sup> Justin, *Apol.* i. 61.

Chap. ii. upon our Lord, which "become gifts which, from the grace of His Spirit's power, He imparts to those who believe in Him" (*Ib.* cap. 87). He connects the descent of the Spirit upon our Lord with these gifts which were to flow from the Second Adam to His members. "It was prophesied that the powers enumerated by Isaiah would come upon Him, not because He needed power. He did not go into the river because He stood in need of Baptism, *or* of the Descent of the Spirit like a dove, but because of the human race, which from Adam had fallen under the power of death" (*Ib.* cap. 88). Justin very clearly distinguishes our Lord's Baptism from the subsequent Descent of the Holy Spirit.

*His  
silence on  
Confirmation.*

Justin is silent upon the subject of Confirmation, possibly because he is writing upon the rudiments of the Faith to an unbeliever, and touches only upon the two great Sacraments of the Gospel. Daillé, the Calvinist impugner of Confirmation, argues against its sacramental character and its permanence in the Church from the silence of Justin. But Saintebeuve ventures the suggestion that Justin leaves room for Confirmation in the prayers "for the newly enlightened," which he states are made by the brethren and their chief minister (προεστὼς τῶν ἀδελφῶν, which evidently means the Bishop) in the interval between Baptism and the reception of the Eucharist.<sup>1</sup>

<sup>1</sup> Justin, *Apol.* i. 65. Justin Martyr, writing in A.D. 148, speaks of persons of sixty and seventy years old having been

The witness of the Apostolic Fathers, of the *Διδαχῇ*, and of Justin Martyr, shows us that the overshadowing of Holy Baptism by Confirmation is the speculation of a few writers of a later age, such as Rabanus Maurus.<sup>1</sup> We find that the writers of the sub-Apostolic age witness to the pre-eminence of Holy Baptism, and teach us its true form and matter as well as its inward grace of Divine Indwelling. We come next to a period when we find that the use of unction has acquired symbolical importance. The royal and priestly unctions in the Old Testament, the symbolism of Holy Oil in the Psalms, and the idea of the Messiah, the anointed King-Priest, as well as the references to anointing in the New Testament, all alike paved the way for the ritual use of unction in the services of the Church. It has also been remarked, that the ordinary use of oil for anointing

*The use of  
Unction,  
and its  
symbol-  
ism.*

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made disciples in infancy. This proves that Infant Baptism dates from the Apostolic Age. “καὶ πολλοὶ τινες καὶ πολλὰ ἐξηκοντοῦται καὶ ἐβδομηκοντοῦται, οἱ ἐξ παίδων ἐμαθητεύθησαν τῷ Χριστῷ ἄφθοροι διαμένουσι” (Justin, *Apol.* i. cap. 15).

In his Dialogue with Trypho, Justin, after speaking of the many members of the one Body, and the unity of the Ἐκκλησία, parallels Baptism with Circumcision. “ὅν ταυτὴν τὴν κατὰ σάρκα παρελάβομεν περιτομὴν, ἀλλὰ πνευματικὴν, ἣν Ἐνώχ καὶ οἱ ὅμοιοι ἐφύλαξαν· ἡμεῖς δὲ διὰ τοῦ βαπτίσματος αὐτὴν, ἐπειδὴ ἁμαρτωλοὶ ἐγεγόνειμεν, διὰ τὸ ἔλεος τὸ παρὰ τοῦ Θεοῦ, ἐλάβομεν, καὶ πᾶσιν ἐφετὸν ὁμοίως λαμβάνειν” (*Dial. c. Tryph.* cap. 43).

<sup>1</sup> Archdeacon Wilberforce says that Rabanus sets Confirmation on a higher level than Baptism (*Doctrine of Holy Baptism*, p. 204).

Chap. ii. after the bath, the anointing of wrestlers, and the like, furnished illustrations of the practice from every-day life which speedily found an echo in the ritual of the Church. But although the use of holy oil, which was Scripturally enjoined in the case of the sick, gradually became a ritual adjunct both to Baptism and Confirmation, we have already proved that chrism is no necessary part of the form and matter of either Baptism or Confirmation. We shall find that most of the inaccurate definitions of the relation between Baptism and Confirmation can be traced to a wrong estimate of Unction. As a ritual adjunct the use of Unction in Baptism and Confirmation is a beautiful symbolism of our royal priesthood. But it is not a means of grace, or a channel of sacramental blessing, definitely appointed in Holy Scripture.

*S. Basil  
on unction,  
A.D. 366.*

The testimony of S. Basil the Great is clear on this point. He says, "We bless the water with which we baptize, and the oil with which we anoint. From what authority of Scripture does the custom come? Is it not from secret and silent tradition? And what of the unction with the oil at all? *There is no written document prescribing it* (λόγος γεγραμμένος οὐκ ἔστι)." <sup>1</sup> A tradition, however venerable, cannot add to the valid matter or form of any Sacrament or Sacramental ordinance. Bulsano, a modern Roman Catholic divine, states that Habert and others consider that the "materia remota" of Confirmation consists of the Bishop's

*Isaac  
Habert's  
view.*

<sup>1</sup> S. Basil, *De Sp. Sanct.* i. 66.



hands, and that the "materia proxima" is "Ma- Chap. ii.  
 numum Impositio."<sup>1</sup> We find that Habert does not  
 admit that the use of Unction is of Scriptural  
 authority.<sup>2</sup> Estius also denies that the use of *Estius.*  
 Unction is of Apostolic authority.<sup>3</sup>

The earliest allusion to Unction is to be found *IV. Theo-*  
 in the *Apology* of Theophilus, Bishop of Antioch, *philus of*  
 which was written about A.D. 180. Writing from *Antioch,*  
 the city where the disciples were first called *A.D. 180.*  
 Christians, or followers of "the Anointed One," he  
 says, "We therefore are called *Christians* because we  
 are anointed with the oil of God."<sup>4</sup> It is possible,  
 of course, as Bingham thinks, that the allusion  
 is mystical and figurative, but it is quite reasonable  
 to suppose that Theophilus means the ceremony  
 of Unction as a symbol of the anointing of all  
 Christians to their royal priesthood.

About the year A.D. 198, Tertullian wrote his *V. Ter-*  
 treatise *De Baptismo*. Before treating of the *tullian,*  
 opinions expressed in it, we shall deal with his *A.D. 198.*  
 words in a subsequently written work, where he says,  
 "The flesh is washed that the soul may be cleansed ;

<sup>1</sup> Bulsano, *Inst. Theol.* p. 139.

<sup>2</sup> "Quod divinare nos volunt, Apostolos in libro Prax-  
 apostol. confirmâsse cum chrismate, id rationem fugit."  
 Isaac Habert, *Archieraticon*, p. 702 (publ. at Paris in 1643).

<sup>3</sup> "Communior sententia est, apostolos initio suæ prædica-  
 tionis non usos fuisse chrismate in administratione hujus  
 sacramenti" (Estius, *In Sent.* lib. 4. D. 7. sec. 7. Paris,  
 1638).

<sup>4</sup> τοιγαρὺν ἡμεῖς τοῦτου εἵνεκεν καλούμεθα χριστιανοί· ὅτι  
 χρισμέθα ἔλαιον Θεοῦ (Theoph. *Ad Autolyc.* i. p. 77).



Chap. ii. the flesh is anointed that the soul may be consecrated ; the flesh is signed (with the cross) that the soul may be guarded ; the flesh is overshadowed by the Imposition of the Hand, that the soul may be illuminated by the Spirit ; the flesh is fed by the Body and Blood of Christ, that the soul may receive nourishment from God.”<sup>1</sup>

*Tertul-  
lian dis-  
tinguishes  
between  
Baptism  
and Con-  
firmation.*

Tertullian is here maintaining the resurrection of the body, because the body is the channel through which the soul is sacramentally united to God. It has been argued from this passage that Tertullian identifies Baptism with Confirmation. It would be just as reasonable to argue that he identifies Baptism with the Holy Eucharist. He is enumerating the means of grace which sanctify us body, soul, and spirit, and in addition to Baptism and the Holy Eucharist he mentions Confirmation with its two ritual adjuncts of unction and the sign of the Cross. It would be difficult to find a passage with a sharper distinction between Baptism and Confirmation than this one. The fact that in the case of adults, Baptism, Confirmation, and the Eucharist might have followed in immediate succession at one and the same service, is no argument for confusing Baptism with Confirmation, or either of them with the Holy Eucharist. It

<sup>1</sup> “Caro abluitur, ut anima emaculetur. Caro ungitur ut anima consecretur. Caro signatur ut et anima muniatur. Caro manus impositione adumbratur, ut et anima Spiritu illuminetur. Caro Corpore et Sanguine Christi vescitur, ut et anima de Deo saginetur” (Tert. *De Resurr. Carnis*. cap. 8).

could very well happen, in accordance with the rubrics of the Book of Common Prayer, that an adult catechumen might be baptized at 7 A.M., confirmed at 7.30 A.M., and make his first Communion at 8 A.M. No one would venture to argue from an occurrence like this that the Anglican Church considered Confirmation a part of Baptism, or that Baptism and Confirmation were parts of the Sacrament of the Altar. We must not apply arguments of this kind to the words of Tertullian. Nor can we argue that the ritual adjuncts of Confirmation were ranked by Tertullian as means of grace. The unction typified the "consecration" to the priesthood of believers, which Tertullian elsewhere derives from the Old Testament dispensation (*de pristina disciplina*).<sup>1</sup> The sign of the Cross in Confirmation, to which Tertullian evidently alludes in this passage, has been beautifully explained by S. Leo as the sign of kingship.<sup>2</sup>

*The ritual adjuncts of Confirmation are not means of grace but symbolical ceremonies.*

*Tertullian on the outward sign and inward grace of Baptism.*

In his treatise *De Baptismo*, Tertullian clearly sets forth the form of the outward sign of Baptism.<sup>3</sup> He is also distinct enough with regard to its inward grace when he says, "Every soul then by reason of

<sup>1</sup> Tert. *De Bapt.* vii.

<sup>2</sup> "Omnes in Christo regeneratos crucis signum efficit reges, Sancti vero Spiritus unctio consecrat sacerdotes." (S. Leo, *Serm.* 3, *In Anniv.* p. 3.) The words "regnabit a ligno Deus," from the well-known hymn "Vexilla Regis," connect Kingship with the Cross.

<sup>3</sup> "Lex tingendi imposita est, et forma præscripta, Ite inquit, docete nationes, tingentes eas in Nomine Patris et Filii et Spiritus Sancti." (Tert. *De Bapt.* cap. 13.)

Chap. ii. its birth has its nature in Adam until it is born again in Christ; moreover, it is unclean all the while that it remains without this regeneration.”<sup>1</sup> He also applies the type of the passage of Israel through the Red Sea to Holy Baptism, and also the type of the water flowing from the rock, “for if Christ be the rock, without doubt we see Baptism blest by the water in Christ. How mighty is the grace of water in the sight of God and of His Christ for the establishing of Baptism!”<sup>2</sup> In his treatise against Marcion, Tertullian distinctly links Baptism with the bestowal of the Holy Ghost. He is inveighing against Marcion’s god, who does not punish sin, and he says, “O what a God is this! For what end does Baptism serve according to him? If it means *the remission of sins*, how will he make it evident that he remits sins, when he affords no evidence that he retains them? If it means the bestowal of the Holy Ghost, how will he bestow the Spirit who did not at first impart the life? For the life is that whereon the Spirit may operate (*suffectura Spiritus*).”

By this last obscure expression Tertullian means that unless it be admitted that God created man’s nature, the Holy Spirit cannot operate on, or indwell, the life of man.<sup>3</sup> We have entered thus fully into Tertullian’s doctrine of Baptism, because a phrase of his has been pressed into the service of the theory that the Indwelling of the Spirit is

<sup>1</sup> Tert. *De Anima*, cap. 40.

<sup>2</sup> Tert. *De Bapt.* cap. 9.

<sup>3</sup> Tert. *Adv. Marc.* cap. 28.

not given in Baptism, but in Confirmation. Before Chap. ii. discussing the import of his words, we may cite Hooker's interpretation of his previously quoted words, "the flesh is overshadowed by the Imposition of the Hand, that the soul may be illuminated by the Spirit." Hooker may fairly be credited with a dispassionate weighing of Tertullian's teaching as a whole, and he interprets Tertullian's words as follows:—"The ancient custom of the Church was, after they had baptized, to add thereunto Imposition of Hands, with effectual prayer for the illumination of God's most Holy Spirit, *to confirm and perfect* that which the grace of that same Spirit had already begun in Baptism."<sup>1</sup> This is a fair deduction from Tertullian's presentment of the relation between Baptism and Confirmation as a whole, and an isolated phrase must not be pressed so as to contradict the general tenor of his teaching.

The phrase in question is as follows: "Not that we obtain the Holy Spirit in the baptismal waters, but having been cleansed in the water under the ministry of the angel (*i. e.* of Baptism), we are prepared for the Holy Spirit." He then goes on to say—"After this, when we have issued from the font, we are anointed with consecrated oil, a custom derived from the Old Testament dispensation, by which men were accustomed to be anointed to the priesthood with oil out of a horn, &c. (*de pristina disciplina, qua ungi oleo de cornu in sacerdotium solebant, &c.*). After that the Hand is laid upon

*Hooker's interpretation of "Caro manus impositione adumbratur," &c.*

*Tertullian's apparent denial that the Indwelling Spirit is given in Baptism.*

<sup>1</sup> Hooker, Bk. V. c. 66.

Chap. ii. us, invoking and inviting the Holy Spirit in benediction (Dehinc manus imponitur, per benedictionem advocans et invitans Spiritum Sanctum)."<sup>1</sup> It is not fair to assume from the isolated phrase which denies that we receive "Holy Spirit" in the baptismal waters, that Tertullian meant to deny the fact that the Indwelling Spirit of the Second Adam is given us in Baptism. His teaching on Regeneration in the *De Anima*, quoted above, points all the other way. If Tertullian meant to deny that the Indwelling Spirit is given in Baptism, his teaching is un-scriptural, but we are not driven to this conclusion.

*Its probable explanation.*

*His symbolical view of Unction in Confirmation.*

We may most reasonably conclude that Tertullian meant to teach that the special gifts of Πνεῦμα Ἁγίου in Confirmation were not given in Baptism, but that *after* Baptism these sevenfold gifts were given through the Imposition of the Hand, and through Prayer, "invoking and inviting" their bestowal upon the baptized. He carefully avoids assigning any special grace to the Unction, which was a ritual adjunct to Confirmation. To him, as to S. Leo afterwards, it symbolized the fact that Confirmation is the Ordination of the Laity to the full exercise of their royal priesthood.

After Tertullian it is convenient to take next in order the writings of S. Cyprian.

*VI. S. Cyprian, A.D. 248.*

S. Cyprian became Bishop of Carthage and Primate of the North African Church in A.D. 248, about thirteen years after the death of Tertullian.

<sup>1</sup> Tert. *De Bapt.* cap. 6—8.

S. Cyprian called Tertullian his "Master," notwithstanding the fact that the latter ended his career as a Montanist. We may, therefore, expect to find the same doctrine on Baptism and Confirmation in S. Cyprian as in Tertullian. The fact that S. Cyprian took the wrong side in the controversy with Stephen, Bishop of Rome, on the re-baptism of heretics, does not in the least vitiate his testimony, but rather tends to emphasize the strong conviction that we find in his writings with regard to Baptism as the means whereby we receive the Indwelling Presence of the Holy Ghost, whilst in Confirmation we receive "Holy Spirit, *and are perfected with the Seal of the Lord* (signaculo Dominico consummentur)." <sup>1</sup> We may note here that the transference of the idea of "Sealing" from Baptism to Confirmation, which we find in some of the Fathers, may, in all probability, be traced to the use of the Sign of the Cross in Confirmation, although, as we have seen before, this "consignation" formed no part of the form or matter of Confirmation. In a letter condemning the error of some heretics who used water instead of wine in the Holy Eucharist, S. Cyprian states that water in the Scriptures is to be mystically interpreted to refer to Holy Baptism. He quotes our Lord's words in S. John vii, 37, and says, "And that it might be more evident that the Lord is speaking there, not of the chalice, but of Baptism, the Scripture goes on to say, *But this spake He of the Spirit, which they that believe on*

Chap. ii.

*His doctrine of Baptism and Confirmation.*

<sup>1</sup> S. Cyp. *Ep.* lxxiii. 9.



Chap. ii. *Him should receive.* For by Baptism (*per baptismum*)

*Holy Baptism the means whereby we receive the Indwelling of the Spirit.*

the Holy Spirit is received, and so by those who are baptized and have received the Holy Spirit is attained the drinking of the Lord's chalice." <sup>1</sup>

S. Cyprian also alludes to the passage of the Red Sea as a type of Baptism, and compares Pharaoh's overthrow in the water to the overthrow of Satan in the baptismal water. "When, however, men come to the water of salvation, and to the sanctification of Baptism, we ought to know and to trust that the devil is beaten down, and the man, dedicated to God, is set free by the Divine Mercy. For as scorpions and serpents, which prevail on the dry ground, cannot prevail or retain their venom when cast into water, so also the wicked spirits, which are called scorpions and serpents, and are yet trodden underfoot by us, by the power given by the Lord, cannot remain any longer in the body of a man, *in whom, being baptized and sanctified, the Holy Ghost begins to dwell.*" <sup>2</sup>

It would be impossible to find a more definite testimony than this passage to the truth of the Indwelling of the Holy Ghost in the baptized, as the direct result of their Baptism. Again we find S. Cyprian advocating and urging the prompt baptism of infants against those who would defer their baptism to the eighth day according to the analogy of circumcision. Infants are not too young to receive grace. For all, he says, "whether infants, or those that are older, there is the *same*

*The Holy Ghost is bestowed in the baptism of infants and of persons baptized by affusion in sickness.*

<sup>1</sup> S. Cyp. *Ep.* lxiii. 8.

<sup>2</sup> *Ibid.* lxix. 15.



*equality* of His Divine Gift ; our age may cause a difference in the increase of our bodies, according to the world, but not according to God ; unless the actual grace which is given to the baptized is given either less or more, according to the age of the receivers. *Whereas the Holy Ghost is not bestowed by measure*, but by the Love and Mercy of the Father alike to all.”<sup>1</sup> The bestowal of the Indwelling Spirit upon baptized infants is plainly taught here. In another epistle S. Cyprian is discussing the erroneous opinion that persons baptized by affusion on a bed of sickness had received a less measure of grace, and that such baptisms were imperfect. He quotes Ezekiel xxxvi. 25, “Then will I sprinkle clean water upon you, and ye shall be clean ; and I will give you a new heart, and a new Spirit will I put within you.” The allusion is evident. He desires to impress the fact that immersion is not necessary to convey the baptismal grace of the new heart and the Indwelling Spirit. Speaking of those clinically baptized, he says, “Have they obtained indeed the grace of the Lord, but in a scantier and more limited measure of the Divine Gift and of the Holy Spirit, so as indeed to be considered Christians, but yet not counted equal with others? Nay, verily, *the Holy Ghost is not given by measure*, but is poured out in His fulness (*totus infunditur*) upon the believer.”<sup>2</sup>

We must bear in mind these passages which so

<sup>1</sup> S. Cyp. *Ep.* lxiv. 3.

<sup>2</sup> *Ibid.* lxix. 13, 14.

Chap. ii. clearly express the mind of S. Cyprian upon the doctrine of Holy Baptism, when we come to the consideration of other expressions of his views, which seem at first sight to contradict them. His view of Unction is practically the same as that of Tertullian. He regards it as a type of "the Royal Priesthood of God's Anointed ones," who have within them "the grace of the Anointed One."<sup>1</sup> It belongs to Confirmation, and is applied to "the man who has been baptized," and is therefore no part of the Baptismal ritual, even if Confirmation were administered immediately after Baptism.

*S. Cyprian on Unction.*

*S. Cyprian on Confirmation.*

*The controversy on the re-baptism of heretics.*

We have now to deal with S. Cyprian's teaching on Confirmation. We have to remember that it is very largely brought out in his writings by his controversy with Stephen of Rome on the re-baptizing of heretics. Although Stephen pressed his view with some arrogance, we have to remember that he was right in deciding that heretics, who had been baptized with the true matter and form of Holy Baptism, ought not to be re-baptized on being reconciled to the Church. S. Cyprian carried with him the Bishops who owned his Primacy, in deciding that heretics should be re-baptized, but his view of the matter did not ultimately prevail. The anonymous author of the treatise *De Rebaptismate* very ably upheld the Catholic view against S. Cyprian, and there are several allusions in it to

<sup>1</sup> "Ungi quoque necesse est eum qui baptizatus sit, ut, accepto chrismate, id est, unctione, esse unctus Dei, et habere in se gratiam Christi possit" (S. Cyp. *Ep.* lxx. 2).

Confirmation which we shall subsequently quote. Chap. ii. Both parties were agreed that the Bishop is the centre of Diocesan unity, and that heretics, on being reconciled to the Church, should be confirmed by him, and both parties were in practical agreement upon the doctrine of Confirmation.

S. Cyprian sometimes uses ambiguous expressions, but this fact does not minimize the value of his witness on Confirmation. We come first of all to a remarkable passage in his letter to Stephen of Rome, announcing the decision of the African Bishops upon the re-baptism of heretics. "It is not enough," he says, "that the hand should be laid on them for receiving the Holy Ghost, unless they receive also the Baptism of the Church. For then finally can they be fully sanctified, and be the Sons of God, if they be born of each sacrament."<sup>1</sup>

*S.  
Cyprian's  
letter to  
Stephen of  
Rome.*

*The  
phrase  
"born of  
each"  
sacra-  
ment.*

This passage cannot be claimed by the advocates of the theory that Confirmation and Baptism form *one* sacrament, for S. Cyprian plainly distinguishes between them. The strange phrase "to be born" as applied to Confirmation as well as to Baptism, looks at first sight as if S. Cyprian believed that the new birth was not completed until after Confirmation. But this is plainly contradicted by his own words in another place. He is

<sup>1</sup> "Parum est eis manum imponere ad recipiendum Spiritum Sanctum, nisi accipiant et ecclesiæ baptismum. Tunc enim demum plene sanctificari et esse filii Dei possint, si sacramento utroque nascantur" (S. Cyp. *Ep.* lxxii. 1).

Chap. ii. arguing against the validity of heretical baptism on grounds that the Spirit operates only in the Catholic Church.

S. Cyprian does not mean that we are regenerate in Confirmation.

After asserting that S. Paul (Tit. iii. 5) proves "that it is in Baptism that the old man dies and the new man is born," he proceeds to say, "But further, *a man is not born again through the Imposition of the Hand* when he receives the Holy Spirit, *but in Baptism*, so that being already born, he may receive the Spirit; for the Spirit cannot be received unless the man first have an existence that he may receive Him."<sup>1</sup> This is plain enough, and we cannot believe that his former statement was meant to connect the "new birth" with Confirmation. We cannot acquit S. Cyprian of confusion of language, but it is probable that he may have alluded to the idea of his opponents, that Confirmation made up for all the possible defects of heretical baptism. He may be meeting the argument that the regeneration of those baptized by heretics did not take effect until their Confirmation by a Catholic bishop. His opponents may have urged that heretical baptism need not be repeated, because its defects were supplied by the *one* sacrament of Confirmation, which would confer the gifts proper to Confirmation, and also develop the new birth, which was

The possible interpretation of his ambiguous phrase.

<sup>1</sup> "Non per manus impositionem quis nascitur quando accipit Spiritum Sanctum, sed in Baptismo, ut Spiritum jam natus accipiat; nec enim potest accipi Spiritus, nisi prius fuerit qui accipiat" (S. Cyp. *Ep.* lxxiv. 7).

dormant in those baptized by heretics. His reply to this argument may be conveyed in the phrase “ex utroque sacramento,” and he may have meant that the *full* grace of both Baptism and Confirmation were necessary, and that Confirmation could not supply *by itself* that which was lacking in heretical baptism. This interpretation is of course conjectural, but in any case S. Cyprian’s plain statement, “that a man is not born again by the Imposition of the Hand,” must be accepted as in accordance with his teaching as a whole.

Some of his opponents tried to support their case by referring to Acts viii., as if the baptism of the Samaritan converts was incomplete. S. Cyprian replies by a clear statement of the relation between Confirmation and Holy Baptism. The Samaritan converts had received “the lawful Baptism of the Church.” S. Peter and S. John came to give them further grace with “prayer” (the form of Confirmation) and “Imposition of the Hand” (the matter of Confirmation). “And this is still our usage, so that they who are baptized in the Church are brought to the Prelates of the Church, and, by means of our Prayer, and the Laying on of our Hand, should obtain the Holy Ghost, and be perfected with the seal of the Lord.”<sup>1</sup>

S.  
Cyprian's  
comment  
on Acts  
viii.

<sup>1</sup> “Quod nunc quoque apud nos geritur, ut qui in Ecclesia baptizantur, Præpositis Ecclesiæ offerantur, et per Nostrum Orationem (*the form*) ac Manus Impositionem (*the matter*) Spiritum Sanctum consequantur, et signaculo Dominico consummentur” (S. Cyp. *Ep.* lxxiii. 9).

Chap. ii. Here we have a clear development and an accurate definition of the Catholic doctrine of Confirmation. We might well leave the consideration of S. Cyprian's testimony at this point, if an attempt had not been made to adduce some words of his in support of the theory that the baptized, before Confirmation, are empty Temples waiting for the pouring out of the Indwelling Spirit through the Laying on of Hands.

*His view that the Holy Spirit in Confirmation is poured out upon the Temple of God.*

*Its true interpretation.*

In a further argument against heretical baptism, he says, "If any one born outside the Church can be made a temple of God, why should not the Holy Ghost also be poured out upon the Temple? For he who has been sanctified, his sins being put away in Baptism (*peccatis in Baptismo expositis*), and has been spiritually reformed as a new man, is thereby made fit to receive the Holy Ghost (*ad accipiendum Spiritum Sanctum idoneus factus est*), since, as the Apostle says, *As many of you as have been baptized into Christ have put on Christ.*"<sup>1</sup> At first sight S. Cyprian seems to teach that the Holy Spirit is not poured upon men as God's temples till Confirmation, and that Baptism only fits them for the subsequent reception of the Spirit in Confirmation. But this view is utterly inconsistent with his previous teaching on Baptism, and in this very Epistle he says, in reference to the baptized who "put on Christ," "As if Christ could be put on without the Spirit, or the Spirit separated from

<sup>1</sup> S. Cyp. *Ep.* lxxiv. 5.



Christ. For the water alone cannot wash away Chap. ii.  
sins, and sanctify a man unless he have also the s.  
Holy Spirit;—*for there can be no Baptism without*  
*the Spirit.*"<sup>1</sup>

*S. Cyprian's  
declaration that  
there can  
be no Bap-  
tism with-  
out the  
Spirit.*

His words clearly show that "putting on Christ" in Holy Baptism *involves* union with that Indwelling Spirit which cannot be separated from Christ, our Incarnate Lord. It is plain then that he did not connect the gift of the Indwelling Spirit with Confirmation, and that when he speaks of the reception of "the Spirit" in Confirmation, he means the gifts of priesthood and ministry which are included in the phrase Πνεῦμα "Ἄγιον.

Again, he distinctly connects Baptism with our being made the Temples of God, by which he plainly means Temples of the Indwelling Spirit. In discussing the baptism of heretics, he says, "If any one could be baptized among heretics, certainly he could also obtain remission of sins; if he receives the remission of sins he is consecrated; if he is consecrated he is made a temple of God."

*He de-  
clares that  
Baptism  
makes us  
temples of  
God.*

There is no idea here of the temple being empty. By Baptism man becomes the temple of the Indwelling Spirit, and in Confirmation the gifts of Πνεῦμα "Ἄγιον are "poured out upon the temple." Upon the whole we may conclude that the teaching of S. Cyprian, when fairly and impartially summarized, sets forth plainly the true Scriptural relation between Confirmation and Holy Baptism.

<sup>1</sup> S. Cyp. *Ep.* lxxiv. 5.



Chap. ii. It is convenient at this point to quote the evidence of the anonymous treatise *De Rebaptismate*, which was written in opposition to S. Cyprian's view of the question of re-baptism, probably by one of the theologians of Rome who supported Stephen. It is true that he makes the same serious mistake in his interpretation of our Lord's words to Nicodemus that we have already seen to have been made by Bishop Jeremy Taylor, who may possibly have derived his mistake from this treatise. We need not be detained with any argument against so evident an error. It is contrary to the tenor of Catholic theology to interpret "the birth of water" of Baptism alone, and to maintain that "the birth of the Spirit" is to be referred to Confirmation.

*VII. The treatise De Rebaptismate.*

*Mistaken view of S. John iii. 5.*

*The Indwelling Spirit connected with Baptism.*

*Confirmation not "generally necessary to salvation."*

But notwithstanding this error, the author of the treatise *De Rebaptismate* bears valuable testimony to the doctrine of Confirmation. To begin with, its author is happily not consistent with his own teaching. He says, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven. From which it manifestly appears that only that Baptism is profitable in which the Holy Spirit can dwell."<sup>1</sup> In another place, after stating that the Apostles conferred on the Samaritans who had been baptized "the Holy Spirit by the Imposition of Hands," he declares that Confirmation is not absolutely necessary to salvation, he says that in his own day it "happens fre-

<sup>1</sup> *De Rebapt. c. 3.*

quently that many after Baptism depart from this life without Imposition of the Bishop's hands, and yet are esteemed *perfected believers*.”<sup>1</sup> He instances the fact that the Ethiopian eunuch was not confirmed as a case in point. He is very strong in his witness to the fact that Bishops alone can administer Confirmation.

*The Bishop is the sole Minister of Confirmation.*

If Confirmation were absolutely necessary to salvation, what is to become of the souls of the Bishops who are unable to minister it to all in their scattered dioceses, “because other men of less degree among the clergy who venture to administer it, cannot confer the same benefit”?<sup>2</sup> He concludes that Confirmation, however necessary, where it may be had, is not absolutely required for salvation, and cites the case of Cornelius, as having the gifts of the Spirit without either Baptism or Confirmation. He falls into the error of believing that baptisms “in the Name of the Lord Jesus” were not given in the Name of the Trinity, a mistake in which he has been followed by a modern writer, as we have previously noticed.

*Baptism “in the Name of the Lord Jesus.”*

We turn now from the Fathers of the African Church to the writings of S. Irenæus, Bishop of Lyons, in A.D. 178, who, as an Eastern himself, brought the teaching of S. John the Divine and S. Polycarp from Smyrna to his Western see. Commenting upon 2 Kings xiii. 21, he says, “For as we are lepers in sin, we are made clean by the sacred water, and the invocation of the Lord, from

*VIII. S. Irenæus, A.D. 178.*

<sup>1</sup> *De Rebapt.* c. 4.

<sup>2</sup> *Ibid.* c. 8.

Chap. ii. our old transgressions, being spiritually regenerated as new-born babes ; even as the Lord has declared, Except a man be born again through water and the Spirit he shall not enter the Kingdom of Heaven.”<sup>1</sup> In a fragment of a lost work he speaks of Chistians becoming “sons of God by spiritual regeneration and heirs of the Kingdom of Heaven.”<sup>2</sup> In another fragment he says that “every man is either empty or full.” For if he has not the Holy Spirit he has not received Jesus Christ the Life. If he receives God, Who says, I will dwell with them and walk with them, and I will be their God, “such a one is not empty but full.”<sup>3</sup>

*His baptismal doctrine generally.*

In these passages S. Irenæus teaches very clearly the doctrine of the new birth, and in the last quoted one he connects the baptismal “reception” (or putting on) of “Jesus Christ the Life” with the indwelling of the Holy Ghost. In quoting 1 Cor. vi. 11, he says, “When do we bear the image of the Heavenly? Doubtless, when he (*i. e.* the Apostle) says, *Ye have been washed, believing in the Name of the Lord, and receiving His Spirit.*” In the next chapter he follows up this teaching with a further reference to the Spirit, “Which God pours forth upon the human race by the adoption of sons,” and also to the analogy between the First and the Second Adams, that “as

*The Holy Spirit received in Baptism.*

<sup>1</sup> S. Iren. *Fragment on Kings*, Benedictine Ed. of 1734.

<sup>2</sup> S. Iren. *Fragment*. See Harvey’s Ed., and Stieren’s Ed. of S. Iren. vol. ii. p. 381.

<sup>3</sup> S. Iren. *Fragment of Work*, περὶ ἐπιστημης. See Harvey’s Ed.

in Adam all die, in Christ we may all live as being spiritual and *receiving the Holy Spirit*." <sup>1</sup> Chap. ii.

In another passage he uses a remarkable synonym for Holy Baptism. He calls it "the power of regeneration unto God" (*ἡ δύναμις τῆς ἀναγεννήσεως εἰς Θεόν*); and after giving the baptismal formula, he refers to Joel's prophecy of the outpouring of the Spirit; "wherefore He descended upon the Son of God made Son of Man, becoming accustomed in fellowship with Him to dwell in the human race." <sup>2</sup> Here S. Irenæus teaches plainly that the Indwelling Spirit of the Second Adam dwells in the members of Christ by virtue of their baptism. In the same chapter he enumerates the sevenfold gifts as descending upon our Lord and proceeding from Him upon the Church. When we examine his teaching on Confirmation we find that he views its gifts as being an *increase* of grace (*gratia augmenti*). S.  
Irenæus  
on Con-  
firmation.

He alludes to the Corinthians, who had been made Temples of the Holy Ghost in their Baptism, and speaks of the progressive character of the Christian life. S. Paul gave them *milk* to drink, not *meat*, and S. Irenæus calls the gifts of Confirmation *meat*. He says, "It was in the power of the Apostle to give them strong meat—for those upon whom the Apostles laid hands received the Holy Spirit, Who is the food of life." <sup>3</sup> It is impossible to take any other view of this passage without

<sup>1</sup> S. Iren. *Ad. Hær.* Bk. v. c. 11, 12. <sup>2</sup> *Ibid.* iii. 17.

<sup>3</sup> *Ibid.* iv. 38.

Chap. ii. ignoring the previous teaching of S. Irenæus on Baptism.

*IX. S.  
Hippo-  
lytus, A. D.  
225.*

S. Hippolytus, Bishop of Portus, wrote a remarkable work against Gnostic and other heresies, which was discovered in a convent on Mount Athos in 1842. The date of the work is about A.D. 225, and his opinions on Baptism and Confirmation, as a Western theologian, are worth consideration. Paraphrasing the words of John the Baptist, he says, "I baptize with the baptism of repentance, but He confers the gift of adoption; 'He shall baptize you with the Holy Ghost and with fire.' Why give ye attention to me? I am not the Christ."<sup>1</sup> Again he says that

*His view  
of Bap-  
tism.*

*Our  
Lord's  
Baptism  
confers on  
us "the  
sceptre of  
adoption."*

our Lord's Baptism included ours. "But was it only the Lord that was baptized? He also renewed the old Man, and committed to him again the sceptre of adoption."<sup>2</sup> Referring to 2 Pet. i. 4,

Θείας κοινωνοὶ φύσεως, he says, "If (man) is made God by water and the Holy Spirit after the regenerated of the laver (κολυμβήθρας), he is found

*Our Bap-  
tismal  
union with  
Christ.*

also to be joint heir with Christ after the resurrection from the dead. Come, all ye kindreds of the nation, to the immortality of Baptism. Come into liberty from slavery, into a kingdom from tyranny, into incorruption from corruption. And how, saith one, shall we come? By water and the Holy Ghost. For he who comes down in faith to the laver of regeneration, and renounces the devil and joins himself to Christ, who denies the enemy and makes the

<sup>1</sup> S. Hipp. *De Theoph.* cap. 3.

<sup>2</sup> *Ibid.* cap. 6.

confession that Christ is God, who puts off the Chap. ii.  
bondage, and puts on the adoption, he comes forth from Baptism, brilliant as the sun, flashing forth the beams of righteousness, and which is verily the chief thing, he returns a Son of God and joint heir with Christ.”<sup>1</sup> These words of Christian eloquence set forth the doctrine of Holy Baptism with a richness and fulness that hardly can be surpassed. The renunciation of the Devil, the confession in the baptismal Creed that Christ is God, is followed by union with Christ in the laver of regeneration, and by virtue of the Indwelling Spirit which is given in Baptism to the sons of God and joint heirs with Christ, the “sceptre of adoption” is placed in the hands of the baptized, who come into liberty from slavery, into a kingdom from tyranny, into incorruption by “water and the Holy Ghost.” We are prepared by this glorious description of the blessings of Holy Baptism for the definition of a further gift, or *power* of the Holy Ghost, which S. Hippolytus unites to the Unction of Confirmation. “What *His view  
of Con-  
firmation.*  
was the oil,” he says, “but the power of the Holy Spirit with which believers are anointed as with ointment after the laver of washing?”<sup>2</sup> We can pardon S. Hippolytus for apparently confusing the Unction of Confirmation with its true matter, which is the Imposition of the Hand. He desired to give a spiritual interpretation to the oil used

<sup>1</sup> S. Hipp. *De Theoph.* 8—10.

<sup>2</sup> S. Hipp. *Com. on Hist. Susannah*, v. 18.



Chap. ii. by Susannah, and we may believe him to mean that the Confirmation unction was a symbol of the royal and priestly power and gifts of ministry which are conveyed by the Laying on of Hands.

X.  
S. Clement  
of Alex-  
andria,  
A.D. 189.

We now come to the witness of the great Alexandrians, Clement and Origen. The general tendency of the Alexandrian school was to oppose Gnosticism and false philosophy by a true system of Christian philosophy that harmonized whatever was true and good in ancient philosophic systems with the Gospel of Christ. We do not therefore expect to find any clear statements of sacramental doctrine in Clement's philosophical works, or in his attack on Pagan mythology in his *Exhortation to the Heathen*, or even in his *Pædagogus*, which is a treatise on Christian morals. In this treatise he sets forth a very exalted view of the blessings of Holy Baptism, which Bishop Jeremy Taylor thus quotes: "The waters are entered even unto my soul to purify and cleanse it by the washing of water and the renewing of the Holy Ghost. The

His view  
of Holy  
Baptism  
quoted by  
Bishop  
Jeremy  
Taylor.

sum is this; βαπτίζόμενοι φωτιζόμεθα, φωτιζόμενοι νιοποιούμεθα, νιοποιούμενοι τελειούμεθα, τελειούμενοι ἀθανατιζόμεθα. Being baptized we are illuminated, being illuminated we are adopted to the inheritance of sons, being adopted we are promoted towards perfection, and being perfected we are made immortal" (Clem. Alex. *Pædag.* lib. i. c. 6).

"This is the whole doctrine of Baptism, and it will also serve to the right understanding of the reasons why the Church of God hath in all ages



baptized all persons that were within her power, for whom the Church could stipulate, that they were or might be relatives of Christ, sons of God, heirs of the promises, and partners of the covenant, and such as did not hinder the work of Baptism upon their souls.”<sup>1</sup> Although Bishop Jeremy Taylor perhaps estimates too highly the eloquent phrases of Clement, it is very evident that he is right in referring them to Baptism *per se*, and that the attempt of a recent author to force Clement’s words to mean “a whole sequence of baptismal rites” (apparently including Confirmation amongst them), can carry no weight of evidence from the context to support it. It is impossible to apply the phrase “being perfected” to Confirmation, because Clement, in the very next sentence, proceeds as follows: “I have said ye are gods, and ye are all sons of the Highest” (Ps. lxxxii. 6). “This work” (*i.e.* our being made sons in Baptism) “bears various names, Gift of grace, Illumination, Perfection, and Laver” (χάρισμα, καὶ φῶτισμα, καὶ τέλειον, καὶ λουτρόν). A little further on he says, “He that heareth My words, and believeth on Him that sent Me, hath eternal life, and cometh not into condemnation, but hath passed from death into life (S. John v. 24). Thus believing alone and *regeneration* is *perfection* in life.”<sup>2</sup> The τελειούμενοι are those who are *perfectly* made members of Christ by Baptismal

Chap. ii.

*He does  
not mean  
Confirmation  
by the  
phrase  
“being  
perfected.”*

<sup>1</sup> Bp. Jeremy Taylor, “On Baptism,” *Works*, vol. ii. p. 258.

<sup>2</sup> S. Clem. Alex. *Pædag.* Lib. I. c. 6.

Chap. ii. Regeneration, and it is contrary to the ordinary canons of interpretation to press this passage even indirectly into the service of a theory which blends Confirmation with Baptism.

In opposing the materialistic fatalism of Basilides, which denied free will, and declared men to be mere automata, Clement says, "What place is there any longer for the repentance of him who was once an unbeliever, through which comes forgiveness of sins. So that Baptism is no longer rational, nor the blessed Seal (*οὐδὲ βάπτισμα ἐτι εὐλογον, οὐδὲ μακαρία σφραγίς*), nor the Son, nor the Father."<sup>1</sup> In this passage the Seal is distinct from Baptism, and we may trace here a reference to Confirmation, which is sometimes called the Seal.

*His allusion to Confirmation as the Seal.*

In the following words Clement seems to allude more definitely to Confirmation as conferring gifts of "increase." "I believe that the Word formed man out of the dust, and regenerated him by water, and *increased* him by His Spirit."<sup>2</sup>

*Witness of Valentinian Gnostics.*

The Valentinian Gnostics were accustomed to use a form of Laying on of Hands, which was evidently imitated from that of the Catholic Church. We may place the date of Valentinus in the middle of the second century. Clement's allusion to the Valentinian formula, "Into the angelic redemption," used "in the Laying on of Hands," is an indirect testimony to the Catholic practice of Laying on of Hands in the sub-apostolic age.

*XI.  
Origen,  
A.D. 249.*

The work of Clement as head of the famous

<sup>1</sup> S. Clem. Alex. *Strom.* ii. 5.      <sup>2</sup> *Ib. Pedag.* 12.

catechetical school of Alexandria was carried on Chap. ii.

by his brilliant disciple Origen. The boldness and width of Origen's speculations do not lead us to expect from him any precise or accurate definitions of the Catholic doctrine of the Sacraments. His mind ran in other directions. His language upon Confirmation and Baptism is marked by considerable looseness of expression, which has been pressed into the service of the theory that Baptism and Confirmation form one Sacrament. But we shall show that the testimony of Origen is inconsistent with itself, if taken apart from its context, although we may consider it capable of a Catholic interpretation as a whole. We shall deal first with those words of Origen, which have been evidently reproduced by Pseudo-Primasius in his declaration that the gift of "Holy Spirit is given in Baptism by the Laying on of the Hands of the Bishops." Origen is quoting a series of Scripture references to the gift of Πνεῦμα Ἅγιον. He alludes to the Paschal Gift; to the Annunciation message, "Holy Spirit will come upon thee"; and to S. Paul's words in 1 Cor. xii. 3, that "no one can call Jesus Lord but by 'Holy Spirit.'" He then refers to Πνεῦμα Ἅγιον as the Confirmation gift, and says, "In the Acts of the Apostles the Holy Spirit was given (*dabatur*) by the Imposition of the Apostles' hands *in Baptism*." But by this loose expression he evidently means that Confirmation is the complement of Baptism. He proceeds to say in the next sentence, "We learn that the Person of the

*Origen's phrase, "the Holy Spirit was given by the Imposition of the Apostles' hands in Baptism."*

*He only means that Confirmation is the completion of Baptism.*

Chap. ii. Holy Spirit was of such authority and dignity that *saving Baptism was not complete*, except by the naming of Father, Son, and Holy Ghost, and by joining to the unbegotten God the Father, and to His only-begotten Son, the Name also of the Holy Spirit.”<sup>1</sup> A little further on (in this same treatise on the Holy Spirit) Origen proves from Scripture that the Spirit is specially bestowed on the chosen people of God. “In the Psalms it is said, *Thou wilt send forth Thy Spirit, and they shall be created, and Thou wilt renew the face of the earth*; which is manifestly intended of the Holy Spirit, Who creates for Himself a new people, and renews the face of the *earth*, when, laying aside, through the grace of the Spirit, the old man with his deeds, they begin to walk in newness of life. And therefore the expression is competently applied to the Holy Spirit because He will take up His dwelling, not with all men, but with those whose ‘earth’ hath been renewed.” By the “renewal of the earth,” Origen evidently means “walking in newness of life,” and he is describing the blessings of our baptismal regeneration and incorporation with the Second Adam, by virtue of which the Holy Spirit “takes up His dwelling” within us. In the next sentence he alludes to a further “grace and revelation” of the Spirit, given in a different manner. “*Lastly*,” he says, “*it is for this reason*” (*i. e.* God’s method of bestowing special grace upon His “new people”) “that the grace and revelation of the Holy

*He connects the gift of the Indwelling Spirit with Baptism.*

*He corrects his former phrase by stating that the Holy Spirit is given by Imposition of Hands after Baptism.*

<sup>1</sup> Origen, *De Princip.* I. c. iii. 2.

Ghost was bestowed (*tradebatur*) by the Imposition of the Apostles' hands after Baptism."<sup>1</sup> Chap. ii.

In fairness to Origen, the words, "after Baptism," when taken with the context of the previous phrase, "in Baptism," should be allowed to express his real view, which appears to be that the Indwelling Spirit of the Second Adam dwells in the baptized, and that, *after Baptism*, the gift of Πνεῦμα "Ἅγιον (which Origen carefully describes as the *grace and revelation* of the Spirit) is conveyed to the baptized by the Laying on of Apostolic hands. We have already seen that Pseudo-Primasius supplies us with a correction of his own strange phrase, that *Pseudo-Primasius makes the same correction.* "the gift of 'Holy Spirit' is given in Baptism by the Laying on of the Hand of the Bishops," much in the same manner as Origen has done. To build a theory of Confirmation upon an inaccurate phrase which has been virtually corrected by both the authors who have made use of it, is contrary to sound judgment. In another passage, Origen's testimony is claimed on behalf of the theory that *Origen's use of βαπτίζομενοι.* Baptism and Confirmation form one sacrament by his use of the participle βαπτίζομενοι as applied to the Samaritan converts, who are supposed to be "in the process of being baptized," when the Apostles confirmed them. This interpretation of Origen's use of βαπτίζομενοι is extremely dubious. Origen is relating how the Holy Spirit "rested upon those who are baptized, the water having made ready the way for Him (τοῖς βαπτιζομένοις ἐπὶ δε

<sup>1</sup> Origen, *De Princip.* I. c. iii. 7.

Chap. ii. *δημηκέναι προευτρεπίσαντος αὐτῷ τοῦ ὕδατος ὁδόν*).<sup>1</sup>

In 1 Cor. xv. 29, the Revised Version renders *οἱ βαπτιζόμενοι*, "they which are baptized," and not "those who are in the process of being baptized."

*His probable meaning.*

In Acts ii. 47 we need not translate *τοὺς σωζομένους* as meaning "those who are in the process of being saved." It is accurate enough to render the words as meaning "those in a state of salvation." *βαπτιζόμενοι* certainly need not mean persons midway in the reception of the Sacrament of Holy Baptism. Origen may mean that the outward sign of water made ready the way for the inward grace. Or if he means to refer to Confirmation, the passage may imply that the inward grace received by the baptized through the water of Baptism prepared them for the further Confirmation gift of the Spirit. A little further on, Origen says that "the Baptism of the New Birth was not to be found with John, but with Jesus, by means of His disciples—the washing of regeneration, as it is called, accompanied by the renewing of the Spirit, which even now (for He is from God) moves upon the face of the water, though He does not come to be in all after the water."<sup>2</sup> He does not mean in this

*Origen's view of Baptism unworthily received, as in the case of Simon Magus.*

passage to say that the Holy Spirit moves over the water of Baptism, and does not enter and dwell in the baptized until Confirmation (*after the water*). He is really alluding to such baptisms as that of Simon Magus, who placed a bar to the reception of the Spirit in Baptism; although he received its

<sup>1</sup> Origen, *Comm. in Joann.* vi. par. 17.

<sup>2</sup> *Ibid.*



outward sign, and the "character" thereby conferred upon him. In another place he says, "Simon Magus received Baptism, but because he came to the grace with hypocrisy, he is repelled from the gift of the Holy Ghost."<sup>1</sup> Chap. ii.

The reference here is evidently to the baptismal gift of the Spirit, for we are not told that Simon Magus was confirmed, and even if he were, Origen is here distinctly alluding to his Baptism.

Origen says very little about Unction. In one passage he refers to the "visible waters" of Baptism and the "visible chrism," which were used "in accordance with the form handed down to the Churches (*secundum typum ecclesiis traditum*),"<sup>2</sup> but he does not in this place specify the ritual symbolism of the chrism, and he certainly does not fall into the error of considering it a means of grace.<sup>3</sup> We may conclude our examina- *Origen on Unction.*

<sup>1</sup> Origen, *In Num.* Hom. iii. par. 1.

<sup>2</sup> Ibid. *Comm. in Ep. ad Rom.* vi. par. 8.

<sup>3</sup> The treatise published under the name of C. Witasse quotes from Origen, "Omnes enim quicunque unguento sacri chrismatis delelibuti sunt sacerdotes effecti sunt, sicut Petrus ad omnem dicit Ecclesiam, Vos autem genus electum, et regale sacerdotium, gens sancta, &c." (Origen, *Hom. in Levit.* ix.).

The author proceeds to demolish Daillé's view that this was the Baptismal unction, and that it had no reference to Confirmation, by saying that the baptismal "Uinctio verticalis" was unknown in Origen's day, which is true enough. The reference is evidently to the Confirmation unction as the symbol of the Priesthood of the Laity. (See Migne, *Theologie Coursus*, vol. xxi. p. 599.)



Chap. ii. tion of Origen's teaching on Baptism and Confirmation by admitting that his statements are not so clear as those of other patristic authorities. At the same time it is evident that they cannot in fairness be misinterpreted to fit in with the exigencies of a novel theory of doctrine.

*XII. Firmilian of Cæsarea, A.D. 253.*

We must return for a brief space to S. Cyprian's controversy on re-baptism. Firmilian, Bishop of Cæsarea in Cappadocia (A.D. 253), was a distinguished disciple of Origen. He wrote a very strong letter to S. Cyprian, supporting him in terms of some vehemence against Stephen, Bishop of Rome. He says, "I am justly indignant at such open and manifest folly in Stephen, that he who so boasts of the seat of his episcopate, and contends that he holds the succession from Peter, on whom the foundations of the Church were laid, *introduces many other rocks, and buildeth anew many other churches.*"<sup>1</sup> This strong language was evoked by Stephen having called S. Cyprian "a false apostle, and a deceitful worker." We naturally expect to find clear doctrinal definitions in the writings of a man of this type, and we are not disappointed.

*He distinguishes between Baptism and Confirmation.*

He very clearly distinguishes between Baptism and Confirmation as being two separate and distinct rites. "All power," he says, "is constituted in the Church by grace, where the elders preside who possess the power both of baptizing and of Imposition of the hand and of Ordina-

<sup>1</sup> S. Firmilian, *Ep. inter Cyprianicas*, lxxv. c. 17.

tion."<sup>1</sup> The evident reference is to the "*potestas* Chap. ii.  
*episcopalis*," and the distinction between Baptism and Confirmation is clear and sharp. In another passage he denies that heretics have any portion of the Spirit of God. His doctrine on this subject is wrong, but his baptismal teaching is clear enough. He argues that Confirmation is useless in the case of persons baptized in heresy, who cannot have "put on Christ" by a valid baptism. *His teaching on Baptism and Confirmation.*  
"If he had put on Christ, he is capable of receiving the Holy Ghost Who was sent by Christ." Here he draws the distinction between the baptismal indwelling of the Spirit which is a consequence of "putting on Christ," and the further gifts of the Holy Ghost, and he adds that if a man is validly baptized in heresy, that "the hand is laid in vain upon such a one coming for the purpose of receiving 'Holy Spirit';"<sup>2</sup> for his Confirmation received in heresy is as valid as his baptism. He is arguing, of course, against Stephen's position of disallowing heretical Confirmation and admitting heretical baptism.

Cornelius occupied the great Roman see for a *XIII.*  
brief period, from A.D. 251 to his martyrdom in A.D. *Cornelius,*  
*Bishop of*  
*Rome,*  
*A.D. 252.*

<sup>1</sup> Omnis potestas a gratiâ in Ecclesia constituta est ubi præsident majores natu, qui et baptizandi et manus imponendi et ordinandi possident potestatem (S. Firm. *ap. S. Cyp. lxxv. c. 7*).

<sup>2</sup> Si autem induit Christum, accipere potuit et Spiritum Sanctum, qui a Christo missus est, et frustra illi venienti ad accipiendum Spiritum Sanctum manus imponitur (S. Firm. *ap. S. Cyp. lxxv. c. 12*).

Chap. ii. 252. During his time Novatian, who is reckoned as the first Anti-pope, inaugurated a schism, based upon the refusal of all Church privileges to the lapsed. His followers, like the Puritans of the Reformation period, called themselves *καθαροί*, to express the "purity" of their doctrine, and their futile attempt to form a visible Church which should be all "wheat" and no "tares." Novatian died a martyr in the Valerian persecution, but his sect survived for some generations. Acesius, the Novatianist Bishop who was summoned to the Nicene Council with a view to ending the schism, drew down on himself the caustic remark of Constantine, that he had better plant a ladder and go up into Heaven by himself.<sup>1</sup> Novatian was an author of some repute. In his treatise *De Trinitate* he refers to Isaiah xi. as expressing the fulness of the Spirit resting upon our Lord. He proceeds, "Where the Spirit of the Lord is, there is liberty. He it is Who effects with water the second birth, as a certain seed of Divine generation and a consecration of a heavenly nativity."<sup>2</sup> However Novatian may have erred on other points, his baptismal doctrine is clear and Catholic. But doubts were raised as to the validity of the clinical baptism received by Novatian himself, and it appears that he never was confirmed. Cornelius, writing to Fabian, Bishop of Antioch, was justly incensed at Novatian's schismatical action and lofty pretensions. Although the doubts he raised

*The Novatian controversy.*

*Novatian's teaching on Baptism.*

<sup>1</sup> Socrates, *Ecl. Hist.* I. 10.    <sup>2</sup> Novatian, *De Trin.* 29.

may have been coloured by prejudice, the letter of Chap. ii. Cornelius is a valuable testimony to the doctrine of Confirmation, as held at Rome in his day. *Cornelius on Novatian's Baptism.* The letter is preserved by Eusebius,<sup>1</sup> and in it Cornelius says of Novatian, that, "thinking himself to be at the point of death, he received Baptism by affusion in the bed whereon he lay, *if indeed such a one can be said to have received Baptism at all.* But when he recovered from the illness he never received the remaining ceremonies which ought to have been received by ecclesiastical rule; *nor was he sealed by the Bishop.* But never having obtained this, how could he have obtained the Holy Spirit? (Τούτου μὴ τυχῶν, πῶς ἂν τοῦ Ἀγίου Πνεύματος ἔτυχε)." Cornelius appears to lay too much stress upon the ritual adjuncts of Baptism which were ordered by the Church, but he does not really confuse them with Confirmation, although *Cornelius does not confuse Confirmation with Baptism.* Daillé and Archbishop Antonio de Dominis<sup>2</sup> attempt to prove that he does.

Rufinus interprets the letter of Cornelius in a manner that leaves no room for confusion. *Rufinus on the letter of Cornelius.*

In explaining this passage of Eusebius, he says that "Novatian was baptized by affusion in a case of necessity, but that neither were the ceremonies that follow Baptism solemnly fulfilled in his case, *nor was he perfected with the seal of chrism (nec*

<sup>1</sup> Euseb. *Hist. Eccl.* VI. xliii. 14, 15.

<sup>2</sup> Antonio de Dominis, Archbishop of Spalato, became an Anglican for a short time in the reign of James I., and was made Dean of Windsor.

Chap. ii. *signaculo chrismatis consummatus sit*),” which is his rendering of the Greek τοῦ τε σφραγισθῆναι ὑπὸ τοῦ ἐπισκόπου. “The sealing by the Bishop” is quite distinct in the mind of Rufinus from the ritual adjuncts of Baptism.

We can conclude that the much controverted letter of Cornelius is really a witness to the distinction between Confirmation and Baptism.

XIV. *Methodius of Tyre*, A.D. 311.

Methodius, Bishop of Tyre (A.D. 311), was the first formal opponent of the teaching of Origen. S. Jerome calls him *desertissimus martyr*, and his baptismal doctrine is worth quoting. “It is said

*His baptismal doctrine.*

in a certain Scripture, *Touch not Mine Anointed* (χριστῶν), and do My prophets no harm, as though those who were baptized into Christ had been made ‘Christ’s (anointed ones) by communication of the Spirit.’ And Paul confirms this, teaching it plainly where he says, ‘*For this cause I bow my knees unto the Father of our Lord Jesus Christ, that He would grant you to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith*’ (Eph. iii. 14—17).”<sup>1</sup>

S. Methodius teaches very definitely that the object of the baptismal Indwelling of the Holy Spirit is to form Christ in the lives and hearts of the faithful.

XV. *The witness of Councils and Constitutions of the Church.*

We have now carefully surveyed the individual testimony of the Ante-Nicene Fathers to the Catholic doctrine of Holy Baptism and Con-

<sup>1</sup> S. Methodius, c. 8.

firmation. It remains for us to examine briefly the evidence of Ante-Nicene Canon law, and of such ritual formularies and constitutions as have come down to us from the Ante-Nicene age. Chap. ii.

We naturally expect to find few decrees of Councils, and still fewer authorized liturgical directions in the period of the "*Ecclesia pressa*." The sacred books were destroyed by persecutors, the opportunities for Church Councils were few and far between, and yet there is much to repay us in this field of inquiry.

The Canon law is the manifestation of the regal power of our Lord as King in His visible kingdom, the Catholic Church. A visible society must have laws to govern its members. The citizens of God's Kingdom must be law-abiding citizens, and therefore the *jus commune* of the Catholic Church claims our obedience as a manifestation of the Will of God, the Mind of Christ, and the abiding guidance of the Holy Spirit. But it must be remembered that, under the general heading of the Canon law, there exist laws ecclesiastical of varying authority and sanction. First of all we set the authority of the Canons of the undisputed General Councils which guard the landmarks of the Catholic Faith. Next come the Canons of ecclesiastical discipline, order, and governance, which can stand the test of the "*Quod semper, quod ubique, quod ab omnibus*" of the undivided Catholic Church. Then come the permanent enactments which have obtained local authority in Eastern or Western Christendom,

*Definition of the Canon law.*

*The Canon law is partly permanent, and partly of local and temporary authority.*



Chap. ii. *without contravening the decisions of the undivided Church.* Lastly, there are the decisions and decrees of National and Provincial Councils, some of which have acquired wider sanction by permanent incorporation into the common law of Christendom, some of which are valuable as historic evidence of contemporary practices, some of which are of temporary value, as dealing with local exigencies, and all of which, from the partial nature of the authority whence they emanated, are liable to revision and repeal, by the living authority of the Church dealing with the varying needs of each successive century of her history. The *permanent* portion of the Canon law may find its secular parallel in such a body of enactments as the Constitution of the United States, whilst the *variable* portion may be compared to the laws, made and altered from time to time by the legislative bodies which represent the citizens of the whole country, which, however, have no force if they are contrary to the Constitution. We shall find that the Canon law of the Church will be a valuable guide in the course of our present inquiry. The most important Ante-Nicene Council which touches our subject is that held by the Bishops of Spain at Elvira, under the presidency of Felix, Bishop of Cadiz, in the year A.D. 305.<sup>1</sup> Hosius was present, who was afterwards so famous as Bishop of Cordova in the Council of Nicæa.

*The  
Council of  
Elvira,  
A.D. 305.*

The 38th Canon of the Council of Elvira is as

<sup>1</sup> See Hefele, *Hist. of Councils*, i. 137.



follows: "Loco peregre navigantes, aut si ecclesia proximo non fuerit, posse fidelem, qui lavacrum suum integrum habet, nec sit bigamus, baptizare in necessitate infirmitatis positum catechumenum, ita ut supervixerit ad episcopum eum perducatur ut per manus impositionem perfici possit. During a sea voyage, or, in general, if no Church be near, a layman who has kept whole his baptismal washing (*i. e.* who has not lapsed), and who is not twice married, may baptize a catechumen placed in the extreme need of sickness (*i. e.* at the point of death), it being understood that if he survives he must bring him to the Bishop, in order that he may be perfected by means of the Imposition of the Hand." We note the permission accorded to a layman, *who has not lapsed*, to baptize in case of necessity, and we note also that the strained interpretation of *integrum* as referring to *Baptism completed by Confirmation*, in which Bingham has followed Antonio de Dominis,<sup>1</sup> cannot stand in opposition to Bishop Hefele's common-sense rendering of the word *integrum* which we have adopted.<sup>2</sup> This Canon directs that the person thus validly baptized by a layman "shall be brought to the Bishop to be confirmed by him" on his recovery from his illness. Holy Baptism and Confirmation are here clearly and sharply distinguished as separate rites, and the word *perfici* very plainly expresses the Confirmation gifts of

Chap. ii.  
Canon 38  
shows a  
clear distinction  
between  
Baptism  
and Confirmation.

<sup>1</sup> See Migne, *Cursus Theol.* vol. xxi. p. 652.

<sup>2</sup> Hefele, *Hist. of Councils*, i, p. 152.

Chap. ii. priesthood and endowment which "perfect" the baptized, and fit them for their Christian warfare.

*Canon 39 takes the same line.* Canon 39 deals with the case of heathen who are not catechumens, who desire Baptism and Confirmation in case of illness. Its title is "De Gentilibus si in discrimine baptizari expetunt," and thus it plainly alludes to heathen desiring baptism in danger of death. It runs as follows:

"Gentiles si in infirmitate desideraverint sibi manum imponi, si fuerit eorum ex aliqua parte honesta vita, placuit eis manum imponi et fieri Christianos." "If Gentiles in illness have desired the Imposition of the Hand, if for the most part their life has been of good report, it has been deemed right for the Hand to be laid upon them, and for them to become Christians."

It is not unnatural at first sight to interpret this Canon as referring to the imposition of hands which was given to catechumens as an ordinary token of benediction. But a German divine, Dr. München, appears to have hit upon the right interpretation. He construes the Canon (considered with its title) to mean, that one desiring baptism in illness on *land*, who could obtain the presence of a Bishop, which would be impossible in the case of the man on a *voyage* (mentioned in the preceding Canon), could receive Baptism and Confirmation at the same time.<sup>1</sup>

The distinction between Baptism and Confirma-

<sup>1</sup> München, *Bonner Zeitschrift für Philos. u. Kathol. Theologie*, Heft. 26, s. 80.

tion is plain enough if this interpretation be adopted. The phrase "fieri Christianos" may be paralleled by the words of the Gallican writer of the ninth century, who wrote under the name of Pope Urban, "that the faithful ought to receive the Holy Spirit after Baptism by the laying on of the hands of the Bishops, that they may be found fully Christians (*ut plene Christiani inveniantur*)."<sup>1</sup> We must now consider Canon 77, *De baptizatis qui nondum confirmati moriuntur*. "Si quis diaconus regens plebem sine Episcopo vel presbytero aliquos baptizaverit, episcopus eos per benedictionem perficere debet; quod si ante de seculo recesserint sub fide qua quis crederit poterit esse justus. If any deacon in charge of a congregation shall have baptized any persons without the Bishop or priest, the Bishop shall of necessity perfect them with his blessing; but if, before this is done, they depart this life, each can be justified by virtue of the faith by which he made his baptismal profession." Chap. ii.

This Canon has been erroneously construed to mean that only a deacon's baptism needs the perfecting of a subsequent Confirmation, and that full baptismal regeneration does not take place without the Bishop's blessing. We must credit the

<sup>1</sup> "Urbani Ep. ad omnes Christianos" in the Pseudo-Isidorian Decretals. The idea of connecting the word "Christianus" with Confirmation came from the symbolism of the unction. S. Cyril of Jerusalem emphasizes this symbolism as follows: "When ye are accounted worthy of this Holy Chrism ye are truly called 'Christians'" (Catech. Lect. xxi. 5).

Chap. ii. Fathers of Elvira with the possession of a certain amount of common-sense even if their Latinity is a little obscure. It is absurd to imagine that the Bishops of Spain in Council assembled would be so ignorant of the Catholic Faith as to suppose that a Priest's baptism was more valid than a Deacon's, or that Confirmation was a necessary part of Baptismal Regeneration. The Canons we have previously considered will aid us to avoid a supposition so wide of the mark as this. The Canon is a remarkable witness to the practice of placing isolated deacons in charge of congregations, which is an unhappy necessity in some colonial dioceses of the Anglican Communion. It emphasizes the necessity of Confirmation as strongly as possible without declaring it "generally necessary to salvation," and setting it on an equality with the two great Sacraments of the Gospel. Bishop Hefele is in agreement with this obvious interpretation of Canon 77.<sup>1</sup>

*The  
Council of  
Arles,  
A.D. 314.*

On August 1, A.D. 314, Constantine the Great called the Western Bishops together in Council at Arles to deal with the Donatist schism, which was ruining the Church in North Africa. Constantine could truly say of this important Council, "I have assembled a great number of bishops from different and almost innumerable parts of the Empire."<sup>2</sup> It is interesting to Anglicans, as being the first Western Council where the presence

<sup>1</sup> Hefele, *Hist. of Councils*, vol. i. p. 170.

<sup>2</sup> Euseb. *Hist. Eccl.* x. 5.

of British Bishops is officially recorded. It is fair to consider this Council, as Bishop Hefele does, as a representative assembly of Western Christendom. Chap. ii.

The title of its sixth Canon is as follows : "*Ut in infirmitate conversi manus impositionem accipiunt,*" and the Canon is, "De his qui in infirmitate credere volunt placuit iis debere manum imponi." *Canon 6 orders the Confirmation of those baptized clinically.*

"*That those converted in sickness should receive the Imposition of the Hand.*"

"Concerning those who desire to make their baptismal profession in sickness, it has been deemed right that the Hand should be laid upon them." This Canon, like Canon 39 of Elvira, has been interpreted of the benediction of catechumens, but the reasons alleged for Dr. München's interpretation in the former case guide us to adopt it here, and to refer this Canon to Confirmation as a distinct rite, reserved for those baptized clinically, on their recovery.<sup>1</sup>

The eighth Canon of Arles took the line of the treatise *De Baptismate* against the view of S. Cyprian and his African Synods, and laid down definitely the Catholic rule that heretics baptized with *Canon 8 directs that those baptized by heretics should be confirmed.*

<sup>1</sup> Witasse explains this Canon very clearly. He says, "Canon enim de gentilibus intelligitur, qui gravi morbo laborantes credere volunt, id est, fieri volunt Christiani. Patres vero supponentes eis conferendum esse Baptismum, quia Ecclesia illum nemini unquam denegavit, addunt manûs quoque impositionem eis si fieri potest, adhibendam esse. Ita Canonem Albaspinæus in notis interpretatur, *Baptizati in infirmitate, inquit, confirmandi sunt*" (Migne, *Cursus Theol.* xxi. p. 660).

Chap. ii. the formula of Baptism ordained by our Lord were not to be re-baptized. The title of Canon 8 is, "*De Baptismo eorum qui ab hæresi convertuntur*," and the words of the Canon are, "De Afris quod propria lege sua utuntur ut rebaptizent, placuit ut si ad Ecclesiam aliquis de hæresi venerit, interrogent eum symbolum; et si perviderint eum in Patre et Filio et Spiritu Sancto esse baptizatum, *manus ei tantum imponatur ut accipiat Spiritum Sanctum*. Quod si interrogatus non responderit hanc Trinitatem baptizetur.

"*Concerning the baptism of those who are converted from heresy.*

"Concerning the Africans, inasmuch as they use their own special law, so that they re-baptize; it has been deemed right that if any one shall have come to the Church from heresy, they shall question him on the Creed, and if they find that he has been baptized in the Name of the Father, the Son, and the Holy Ghost, the Hand only is to be laid upon him, that he may receive *Holy Spirit*." Daillé has a strange theory about this Canon. He tries to show that the Confirmation here spoken of differed from the Confirmation of the Church, because the Fathers at Arles in this Canon, by implication, ordered the Donatists who were confirmed as well as baptized in heresy and schism to be re-confirmed on being reconciled to the Church. But it is plain enough that the Canon alludes with more emphasis to the valid Confirmation of the Church, if, as Daillé thinks, it involves



the rejection of Confirmation administered in heresy and schism. The main value of the Canon, however, is the clear witness it bears to the fact, that Baptism and Confirmation are separate rites, and not part of the same sacrament. Chap. ii.

We have now examined the references to Confirmation in the Canon Law of the Ante-Nicene period, and we have discovered that its enactments testify to that Scriptural and Catholic doctrine of Confirmation in its relation to Holy Baptism, which we have in previous pages endeavoured to illustrate. We turn now to ritual and liturgical formularies and constitutions.

These, as we have already seen, existed in embryo form in the  $\Delta\iota\delta\alpha\chi\eta$ , and we must examine first the ancient Egyptian Constitutions, or the Canons of the Apostles in Coptic, which were translated from a Greek original. Portions of them contain quotations from the  $\Delta\iota\delta\alpha\chi\eta$ ,<sup>1</sup> but, although a portion of these Egyptian Canons may be very ancient, the parts referring to the ritual of Baptism and Confirmation seem to be later additions of the same date as the Apostolic Constitutions, which are placed by Bishop Lightfoot in the latter half of the third century.<sup>2</sup> *The "Ecclesiastical Canons" or Egyptian Constitutions.* *Their probable date.*

These Canons were edited by Lagarde in 1856,

<sup>1</sup> These parallel passages, together with an able summary of the literature and modern editions of these Ecclesiastical Canons, will be found on pp. 22—33 of the edition of the  $\Delta\iota\delta\alpha\chi\eta$  by H. de Romestin, M.A.

<sup>2</sup> Bp. Lightfoot, *S. Ignatius*, vol. i. p. 336.

Chap. ii. and in 1864 by Cardinal Pitra, in the first volume of his *Juris Ecclesiastici Monumenta*. They were again edited by von Gebhardt and Harnack in 1878. The part of this manual which refers to the "Two Ways of Life and Death" is very ancient, and contains the parallel passages with the Epistle of Barnabas and the  $\Delta\iota\delta\alpha\chi\eta$ , but von Gebhardt and Harnack refer other portions of it to a later date.<sup>1</sup> We quote the following ritual directions for the administration of Baptism and Confirmation.

"And at the time appointed for the Baptism let the Bishop give thanks over the oil, which putting into a vessel he shall call the Oil of Thanksgiving. Again he shall take another oil, and exorcising over it he shall call it the oil of exorcism."

*The solemn administration of Baptism and Confirmation.*

We note here that the directions refer to the solemn administration of Baptism, followed by Confirmation, which required the presence of all three Orders of the Apostolic Ministry, and usually took place at Easter or Pentecost. The first rite preparatory to Baptism is the Bishop's consecration of the oil of thanksgiving and the oil of exorcism.

*The oil of Exorcism and the oil of Thanksgiving.*

"And a deacon shall bear the oil of Exorcism and stand on the left hand of the presbyter. Another deacon shall take the oil of Thanksgiving, and stand on the right hand of the presbyter. And when the presbyter has taken hold of each

<sup>1</sup> Marriott refers to Lagarde's edition of these *Constitutiones Ecclesiasticæ Ægyptiacæ*, and states that he places the ritual directions for Baptism and Confirmation as late as the fourth century. (See *Dict. Eccl. Antiquities*, vol. i. p. 157.)

one of those who are about to receive Baptism" Chap. ii. (cf. Rubric in our Office of Adult Baptism, *Then shall the Priest take each person to be baptized by the right hand*), "let him command him to renounce, saying, I will renounce thee, Satan, and all thy service and all thy works. And when he has renounced these, let him anoint him with the oil of Exorcism, saying, 'Let every spirit depart from thee.'"

*The Renunciation.*

After consecrating the oils the Bishop apparently left the baptistery and retired into the church, leaving the Presbyter and deacons to administer the Baptism, and awaiting the subsequent presentation of the newly baptized to him for Confirmation.

*The ritual of Baptism, with its unction by the Priest.*

After directing the persons to be baptized with trine immersion, the ritual directs each one to say "I believe" before coming up out of the Font. It then proceeds—"And let them go up out of the water; and the Presbyter shall anoint him with the oil of Thanksgiving (the *unctio capitis*), saying, *I anoint thee with holy anointing oil, in the Name of Jesus Christ.* Thus he shall anoint every one of the rest, and clothe them, and they shall enter the church."

The Sacrament of Baptism was thus duly and completely administered, with its ritual adjuncts. The mention of the *unctio capitis*, which was the *Priest's* anointing, with oil previously blessed by the Bishop, as distinct from the *Bishop's* subsequent anointing in Confirmation, marks out at once the late date of this portion of the Egyptian

Chap. ii. constitutions. The introduction of the *unctio capitis* in Baptism by the priest is usually attributed to Pope Innocent (A.D. 402—417).<sup>1</sup> But because Damascus alludes to it in his life of Sylvester, who was Bishop of Rome at the time of the Nicene Council,<sup>2</sup> and because other scholars have given these "Ecclesiastical Canons" a place amongst Ante-Nicene documents, we venture to discuss them in this chapter, although we feel convinced that this account of Baptism and Confirmation belongs to a later age. A recent writer is, however, so convinced of the antiquity of this account, that he adduces it to illustrate the doctrine of the Alexandrine Clement on Baptism and Confirmation. But herein we cannot help feeling that he has been led astray by the exigencies of a preconceived theory.<sup>3</sup>

*The mention of the Baptismal unction proves the late date of these Constitutions.*

To return to our Alexandrine ritual. We left the newly baptized on the point of their leaving the baptistery and entering the church, where the Bishop was waiting to confirm them. The distinction of the two rites is clearly marked. The Baptism was completed in the baptistery. The subsequent ordinance which equipped the baptized

<sup>1</sup> Innoc. *Ep. ad Decent.* c. 3. "Presbyteris seu extra episcopum, seu præsente episcopo, baptizant, chrismate baptizatos ungere licet, sed quod ab episcopo fuerit consecratum; non tamen *frontem* ex eodem oleo signare, quod solis debetur episcopis, quum tradant Spiritum Sanctum Paracletum."

<sup>2</sup> See Turnelius, "De Baptismo." Migne's *Cursus Theologicus*, vol. xxi. p. 539.

<sup>3</sup> Canon Mason on *Confirmation*, p. 255.

with the special gifts of Confirmation took place Chap. ii. in the church as follows: "Let the Bishop lay his hand upon them with yearning, saying, 'Lord God, *The form and matter of Confirmation.* as Thou hast made these worthy to receive the forgiveness of their sins unto the coming world, make them worthy to be *filled* with Thy Holy Spirit, and send down upon them Thy grace that they may *serve* Thee according to Thy Will; for Thine is the glory—the Father, and the Son, and the Holy Spirit—in the Holy Church, now and always, and for ever and ever.'" Here we have the Solemn Prayer of the Bishop which is the *Form* of Confirmation. We may notice too that the word "filled" does not imply that the Indwelling Spirit had not been given to the baptized, but it rather lends itself to the idea of "the grace of increase" in Confirmation. We note that the Imposition of the Hand, which is the valid *matter* of Confirmation, was given simultaneously with the Prayer which constitutes the *Form*. Afterwards came the unction of Confirmation upon the forehead, the *unctio frontis*, with the words, "I anoint thee with the holy anointing oil through God the Father, and Jesus Christ and the Holy Spirit."<sup>1</sup> We have now to examine the Apostolical Constitutions, which contain much similar matter to the *The Apostolical Constitutions.* Egyptian Constitutions we have been considering.

<sup>1</sup> All these quotations are taken from an English translation of a Coptic MS. of these "Ecclesiastical Canons" published by Archdeacon Tattam in 1848. Tattam, *Apostolical Constitutions*, pp. 48—62.

Chap. ii. The eight books of the Apostolical Constitutions may be dated generally as the production of the latter half of the third century, although in their present form they have suffered much from interpolation, and on this account were rejected, as authoritative, by the Council in Trullo (A.D. 680). Much of these Constitutions may be traced to an Antiochene source, and the seventh Book contains a considerable portion of the text of the  $\Delta\iota\delta\alpha\chi\eta$ .

*Their  
probable  
date.*

*Confirma-  
tion con-  
fused with  
the adop-  
tion of  
sons.*

On the whole it is fair to examine their evidence as being Ante-Nicene. There is a passage which deprecates strongly any disrespectful treatment of a Bishop. "What if a man should speak against a Bishop, through whom the Lord gave the Holy Ghost in you in the Laying on of Hands?"<sup>1</sup> If this passage implies that the Indwelling Spirit is conferred in Confirmation, it plainly teaches wrong doctrine, and at all events the passage contains confused ideas, for, a few sentences further, we find the words, "through thy Bishop God adopteth thee for His son," as if Confirmation conferred the special baptismal grace of adoption.

We may leave this unscriptural confusion of doctrine, and turn to the ritual directions of the Apostolical Constitutions which amplify the previous directions of the  $\Delta\iota\delta\alpha\chi\eta$ . For the unction before Baptism "holy oil" is used, and ointment ( $\mu\acute{\upsilon}\rho\omicron\nu$ ) for Confirmation. There is a confused passage which gives the symbolism of the various rites, of which the most valuable part is the phrase,

<sup>1</sup> *Apost. Const.* ii. 32.



“the ointment is the Confirmation of the baptismal Chap. ii. profession.”<sup>1</sup> The word “Confirmation” has by *βεβαιώσεις*. some been derived from this phrase.

The passage, however, of most importance is *Baptismal directions modelled on the* *Διδαχή*.  
 modelled upon the *Διδαχή* as follows : “Concerning Baptism, O Bishop or Presbyter, we have already given instructions before, and now we say again, that thou shalt baptize after the manner that the Lord appointed unto us, saying, *Go ye and make disciples of the nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things that I have commanded you*,—of the Father Who sent, of Christ Who came, and of the Paraclete Who bore witness. But thou shalt anoint first with Holy Oil, then thou shalt baptize with water, and lastly, thou shalt seal with ointment, in order that the anointing may be a partaking of the Holy Ghost, and water a symbol of the death, and the ointment a seal of the covenant.”

There seems to be a confusion of thought here, and a tendency to attribute to the unction before Baptism a spiritual significance which cannot belong to it. But the next words are most important. “But if there be neither oil nor ointment, water suffices alike for anointing and for seal, and for the profession of him who died, or rather dies along with Christ.”<sup>2</sup>

<sup>1</sup> τὸ μύρον βεβαιώσεις τῆς ὁμολογίας (*Const. Ap.* iii. c. 17).

<sup>2</sup> Περὶ δὲ βαπτίσματος, ὃ ἐπίσκοπε ἢ πρεσβύτερε, ἤδη μὲν καὶ πρότερον διευταξάμεθα, καὶ νῦν δὲ φαμεν ὅτι οὕτως βαπτί-

Chap. ii.

*Water the  
valid  
matter  
apart  
from the  
ritual  
adjuncts.  
Conclud-  
ing obser-  
vations.*

Here is a plain declaration that water suffices, without other ritual adjuncts, for the valid matter of Baptism, and the passage further hints that Confirmation is not "generally necessary to salvation."

We may fairly summarize the witness of the Ante-Nicene age as generally maintaining the Scriptural view of the relations between Baptism and Confirmation. The testimony of individual writers in this period naturally outweighs the scanty evidence of Councils and Constitutions, and we may claim on the whole to have shown that ambiguous phrases of Tertullian and Origen cannot be pressed to justify conclusions framed against the main tenor of the consentient witness of the Catholic Church of the first three centuries.

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ζεις, ὡς ὁ Κύριος διετάξατο ἡμῖν λέγων· Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· τοῦ ἀποστειλάντος Πατρὸς, τοῦ ἐλθόντος Χριστοῦ, τοῦ ματυρήσαντος Παρακλήτου. Χρίσεις δὲ πρῶτον ἐλαίῳ ἁγίῳ, ἔπειτα βαπτίσεις ὕδατι καὶ τελευταῖον σφραγίσεις μύρῳ· ἵνα τὸ μὲν χρίσμα μετοχή ᾗ τοῦ Ἁγίου Πνεύματος, τὸ δὲ ὕδωρ σύμβολον τοῦ θανάτου, τὸ δὲ μύρον σφραγὶς τῶν συνθηκῶν. Εἰ δὲ μήτε ἔλαιον ᾗ μήτε μύρον, ἀρκεῖ τὸ ὕδωρ καὶ πρὸς χρίσιν καὶ πρὸς σφραγίδα καὶ πρὸς ὁμολογίαν τοῦ ἀποθάνοντος ἥτοι συναποθνήσκοντος (*Const. Apost.* Bk. vii. c. 22).

### CHAPTER III

*The Witness of the Fathers and Church History from  
the Council of Nicæa to the Age of Gregory the  
Great.*

THE cessation of persecution, which was the Chap. iii.  
immediate result of the edict of toleration which  
Constantine and Licinius issued at Milan, in A.D. *The Edict  
of Milan,*  
317, when the Battle of the Milvian Bridge had left A.D. 313.  
them undisputed masters of the Roman world, was  
the prelude to an age of doctrinal development and  
controversy. The Arian conflict, and its moment-  
ous issues, left little space for the consideration and  
definition of sacramental doctrine. The very key-  
stone of Christianity was assailed. "The Faith once  
delivered to the saints" was imperilled by an  
attack on its central position, which was delivered  
with a dialectical keenness and audacity unknown  
before, and the sons of Constantine lent the weight  
of the civil power to support the cause of heresy.  
We cannot therefore expect any systematic or  
definite treatment of the subject of our inquiry  
during the age of General Councils, and we have  
therefore to make the most of such incidental

Chap. iii. references to it as we possess in the writings of Fathers, and the decrees of Councils.

*S. Athanasius, A.D. 326.*

S. Athanasius, the first and the greatest of the Doctors of the Eastern Church, became the Archbishop of Alexandria in A.D. 326, after he had won the battle of the Church against Arius at the Nicene Council. Previous to that Council he wrote his great treatise on the Incarnation, which will always rank as a masterpiece of scientific theology. In that treatise he defines the object of the Incarnation in the following clear and forcible terms: "For He was made man that we might be made gods, and He manifested Himself through a body that we might form a mental conception of the Invisible Father."<sup>1</sup> From this statement of the doctrine of the Second Adam it is easy to grasp the sequence of the baptismal teaching of S. Athanasius. In his argument against Arianism he maintains and instances the unity of the Father and the Son in the act of Baptism. "For where the Father is, there is the Son, and where the light is, there is the radiance, and as what the Father worketh

*His doctrine of the Second Adam, and his teaching on Baptism.*

<sup>1</sup> Αὐτὸς γὰρ ἐνηνθρώπησεν, ἵνα ἡμεῖς θεοποιηθῶμεν, καὶ αὐτὸς ἐφάνέρωσεν ἑαυτὸν διὰ σώματος, ἵνα ἡμεῖς τοῦ ἀοράτου Πατρὸς ἔννοιαν λάβωμεν (S. Ath. *De Incar.* c. 54).

S. Athanasius links his doctrine of the Second Adam with that of Baptism in the following words: "He who is baptized puts off the old man, and is renewed, being born again of the grace of the Spirit."

ὁ δὲ βαπτιζόμενος τὸν μὲν παλαιὸν ἀποδιδύσκειται, ἀνακαινίζεται δὲ ἄνωθεν γεννηθεὶς τῇ τοῦ Πνεύματος χάριτι (S. Ath. *Ep. IV. ad Serap.* 13).

He worketh through the Son,—so also when Baptism is given, the person whom the Father baptizes him also the Son baptizes, and the person whom the Son baptizes he is consecrated in the Holy Ghost.” S. Athanasius here teaches that Holy Baptism is the united work of the Holy Trinity. A little further on he says: “Our Saviour did not simply command to baptize, but first says *Teach*; and then, *Baptize into the Name of the Father, the Son, and the Holy Ghost*, that the right faith might follow upon learning, and together with faith might come the consecration (τελείωσις) of Baptism.”<sup>1</sup> What he meant by the baptismal consecration is evident by the following allusion to our adoption as sons: “Having received the Spirit by way of participation, concerning whom Scripture saith, *I have begotten and reared up children, and they have rebelled against Me*. And of course since they were not sons by nature, therefore when they turned away, the Spirit was taken away, and they were disinherited.”<sup>2</sup> S. Athanasius

<sup>1</sup> S. Ath. *Orat. III. contra Arian.* c. 16, 17. S. Athanasius lays great stress on the right form of baptism. He says: “He that takes away any one Person from the Trinity and is baptized only in the Name of the Father or only in the Name of the Son, or only in the Father and the Son, without the Spirit, receives nothing, but remains void and uninitiated,” &c. ‘Ο ὑφαιρούμενος τι τῆς Τριάδος, καὶ ἐν μόνῳ τῷ τοῦ Πατρὸς ὀνόματι βαπτιζόμενος, ἢ ἐν μόνῳ τῷ ὀνόματι Ἰησοῦ, ἢ χωρὶς τοῦ Πνεύματος εὐ Πατρὶ καὶ Ἰησῷ, οὐδὲν λαμβάνει, ἀλλὰ κενὸς καὶ ἀτελής διαμένει, κ.τ.λ. (S. Ath. *Ep. ad Serap.* vol. i. p. 204).

<sup>2</sup> S. Ath. *Orat. I. c. Arian.* c. 37.

Chap. iii. is here contrasting the Eternal Sonship of our Lord with the sonship that comes from the baptismal reception of the Spirit, which can be forfeited by apostasy. The value of the passage, as bearing upon our present inquiry, consists in the clear connection which it establishes between the gift of the Spirit and the baptismal adoption as sons.

*S. Athanasius on our Lord's Baptism.*

We have already quoted the words of S. Athanasius which express the representative character of the Descent of the Spirit upon our Lord, which we have ventured to term His Confirmation. The concluding sentence of the passage is very remarkable: "For when the Lord was baptized in Jordan, it was we who were washed in Him and by Him. And when He received the Spirit, it was we who by Him were made recipients of It."<sup>1</sup>

*His teaching on Confirmation.*

S. Athanasius also alludes directly to the grace of Confirmation as the outcome of the Pentecostal outpouring. "From that time therefore also by the Laying on of the Apostles' hands the Holy Ghost was given to those who were born again" (*ἀναγεννωμένοις*).<sup>2</sup> This distinct allusion to the gift of the Spirit in Confirmation must be interpreted in

<sup>1</sup> S. Ath. *Orat. I. c. Arian. c. 47.*

<sup>2</sup> S. Ath. *Ep. I. ad Serap. par. 6.* In par. 4 of the same Epistle, S. Athanasius says that the Spirit (with the article, *τὸ πνεῦμα*), *i. e.* the baptismal gifts of the Divine Indwelling, was "given to those who believe and are from time to time born again (*ἀναγεννωμένοις*) through the laver of regeneration." This is conclusive testimony that S. Athanasius did not hold that regeneration was not complete until after Confirmation.



consonance with the previously quoted teaching of S. Athanasius on the gift of the Spirit in Baptism. An attempt has been made to minimize the distinction which S. Athanasius makes between Baptism and Confirmation by translating *ἀναγεννωμένοις*, "those who were *in process* of regeneration." This interpretation is just as forced and overstrained as the similar attempt to deal with Origen's use of *βαπτιζόμενοι*, and the remarks previously made in dealing with Origen's evidence will apply in the present instance. There is a *Pseudo-Athanasius on Confirmation*,<sup>1</sup> a spurious work wrongly attributed by the Benedictine editors to S. Athanasius, which contains the following passage: "Likewise also all the saints having received the Holy Spirit in the Name of the Father, and of the Son, and of the Holy Ghost, through the Laying on of the Hands of the Priest of God, are restored to that primitive state in which they were before Adam fell."<sup>1</sup> The expression "Priest of God" was sometimes used as an Alexandrian theological term for "the Bishop." But it may also point to the later Eastern usage of permitting a priest to confirm. At all events the passage cannot bear the interpretation that Laying on of Hands is a "part of the washing of regeneration" which has been put upon it. It rather points to the baptismal gift of the Spirit as supplemented by the subsequent gifts of ministry and endowment in Confirmation as equipping man for his full office and ministry

<sup>1</sup> Pseudo-Ath. *De Trin. et Spiritu Sancto*, p. 21.

Chap. iii. as a member of Christ and a participator in this Royal Priesthood. It will be convenient to examine the teaching of the four great Doctors of the Eastern Church in their order, and this brings us to the consideration of the views expressed by S. Basil the Great, whose treatise on the Holy Spirit exercised a deep influence on Catholic theology, called forth as it was by a narrow-minded personal attack upon his orthodoxy upon the subject of the Godhead of the Holy Ghost. His troubled episcopate did not interfere with his literary activity, and we trace in his writings the workings of a clear and powerful mind. S. Basil was Metropolitan of Cæsarea in Cappadocia from A.D. 370 to his death in A.D. 379. His baptismal teaching is very definite. In his Homily on Baptism he says: "Baptism is ransom for captives, forgiveness of debts, a death of sin, a new birth of the soul, a garment of light, an irrefragable seal, a chariot unto Heaven, a minister of the Kingdom, and the gift of adoption."<sup>1</sup> He unhesitatingly ascribes to Holy Baptism the title of the "seal," which he elsewhere alludes to as the mark of God upon His treasure and upon the sheep of His pasture. "Treasure that is not sealed," says S. Basil, "can easily be laid hold of by thieves, and a sheep without a mark is plotted against

*S. Basil of  
Cæsarea,  
A.D. 370.*

*His baptismal  
teaching.*

*He calls  
Baptism  
the Seal.*

<sup>1</sup> βάπτισμα αἰχμαλώτοις λυτρὸν, ὀφλημάτων ἄφεσις, θάνατος ἁμαρτίας, παλιγγενέσια ψυχῆς, ἔνδυμα φωτεινὸν, σφραγὶς ἀνεπιχείρητος, ὕχημα πρὸς οὐρανὸν, βασιλείας πρόξενον, ὑιοθεσίας χάρισμα (S. Basil, *Hom. in Sanct. Bapt.* 117, D.).

without risk.”<sup>1</sup> In the following passage he alludes to Holy Baptism as a cleansing flood, and says: “The Lord shall make the flood an habitation.” And so he calls the grace of Baptism a flood, so that the soul cleansed from sins, and thoroughly purged from the old man, thereupon is fit for an “habitation of God in the Spirit.”<sup>2</sup> These words teach, as plainly as the passage previously quoted from the Epistle of Barnabas, that the baptized are inhabited by the Indwelling Presence of the Holy Spirit by virtue of their baptism. There is a commentary on the same Psalm which is attributed to S. Basil, and is included amongst his genuine writings. It is of no consequence to our argument whether S. Basil wrote this commentary or not, because its unknown author appears to have been closely contemporary with him, and may be quoted as representing the same school of thought and type of doctrine.

Chap. iii.

*And teaches that the baptized become the habitation of the Spirit.*

This anonymous writer says: “But the Lord shall inhabit the water-flood. Because through Baptism comes the indwelling of the Lord into the souls of those that have been sanctified. God inhabiteth that soul which washeth away its sin. Wherefore He is said to inhabit the water-

*Similar doctrine in a comment ascribed to S. Basil on Ps. xxviii.*

<sup>1</sup> Ἀσφράγιστος θησαυρὸς εὐεπιχείρητος κλέπταις. πρόβατον ἀσημείωτον ἀκινδύνως ἐπιβουλεύεται (S. Basil, *Hom. in Sanct. Bapt.* 117, C.).

<sup>2</sup> S. Basil, *Hom. in Ps. xxviii.* Κύριος τὸν κατακλυσμὸν κατοικίει. Τὴν οὖν τοῦ βαπτίσματος χάριν κατακλυσμὸν ὀνομάζει, ὥστε τὴν ἀποπλυναμένην τὰ ἁμαρτήματα ψυχὴν, καὶ ἀποκαθραμένην τὸν παλαῖον ἄνθρωπον ἐπιτηδέιον εἶναι λοιπὸν πρὸς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι.

Chap. iii. flood.”<sup>1</sup> The doctrine of the Divine Indwelling as the result of Holy Baptism is clearly taught here.

*S. Basil teaches that the Spirit effects our renewal and adoption as sons in Baptism.*

S. Basil again uses very plain language with regard to the gift of the Holy Spirit in Baptism as the source of our renewal and of our adoption as sons. He says: “We were called, as the Apostle teacheth, on sanctification of the Spirit. This Spirit reneweth us, and doth manifest us as images of God once more; through the Laver of regeneration and the renewing of the Holy Ghost we receive the adoption of sons unto God.”<sup>2</sup>

*S. Basil on Confirmation.*

S. Basil does not distinguish with any clearness between the Confirmation unction and the Laying on of Hands. The ritual adjunct of unction appears to have obscured and overshadowed the true matter and form of Confirmation at a very early date in the history of Eastern Christendom. We find S. Basil taking a different view to S. Cyprian on the re-baptism of heretics, and saying: “But on all accounts let it become a rule that those coming to us from the baptism of those people (*i. e.* heretics) should be anointed (that is to say,

*His view on the anointing of those baptized by heretics.*

<sup>1</sup> S. Basil (*Op. Omn.* ed. Garnier), tom. i. p. 512. Ἀλλὰ καὶ ὁ Κύριος τὸν κατακλυσμὸν κατοικεῖ. Διὰ γὰρ τοῦ βαπτίσματος ἢ εἰς τὰς ψυχὰς τῶν ἡγιασμένων τοῦ Κυρίου κατοίκησις (Note that ὁ Κύριος is a title of the Holy Spirit in the Nicæno-Constantinopolitan creed). Τὴν οὖν ἀπολουομένην τὴν ἁμαρτίαν ψυχὴν, ταύτην κατοικεῖ ὁ Θεὸς. Διὰ τοῦτο λάγεται τὸν κατακλυσμὸν κατοικεῖν.

<sup>2</sup> S. Basil (*Adv. Eunom.* v. 303 A.). Ἐν ἁγιασμῷ πνεύματος ἐκλήθημεν, ὥς ὁ ἀπόστολος διδάσκει· τοῦτο ἡμᾶς ἀνακαινοῖ, καὶ πάλιν εἰκόνας ἀναδείκνυσι Θεοῦ διὰ λούτρου παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος Ἁγίου ὑιοθετούμεθα Θεῷ.

amongst the faithful), and thus approach the mysteries.”<sup>1</sup> By “anointing” S. Basil undoubtedly refers to Confirmation as a ceremony distinct from Baptism, which would qualify those who had received it for the reception of the Holy Eucharist. But though he uses “Anointing” as a synonym for Confirmation, we find that he is well aware that the Confirmation unction had no Scriptural authority, and that it was a traditional usage, like the benediction of the Font, worthy of being observed and incorporated into the ceremonies of the Church, and yet distinct from the outward means of grace which rest upon Divine and Scriptural authority. He says: “We bless both the water of Baptism and the oil of Unction, and the man who is baptized as well. From what words of Scripture (is our authority)? Is it not from silent and mystic tradition? And further, what written word prescribed that same Unction of oil at all? And the custom of immersing a man thrice? Whence came it?”<sup>2</sup> This passage is of great importance as determining the true position of the use of Unction in Confirmation.

*He ascribes Unction to tradition, and not to the authority of Scripture.*

<sup>1</sup> S. Basil, Ep. clxxxviii. Παντὶ δὲ λόγῳ τυπωθήτω, τοὺς ἀπὸ τοῦ βαπτισμοῦ ἐκείνων προσερχομένους χρίεσθαι ἐπὶ τῶν πιστῶν δηλονότι, καὶ οὕτω προσίεναι τοῖς μυστηρίοις.

<sup>2</sup> S. Basil, *De Sp. Sanc.* xxvii. 66—Εὐλογοῦμεν δὲ τὸ ὕδωρ τοῦ βαπτίσματος καὶ τὸ ἔλαιον τῆς χρίσεως. Καὶ πρόσθετι αὐτὸν τὸν βαπτιζόμενον. Ἀπὸ ποίων ἐγγράφων; Οὐκ ἀπὸ τῆς σιωπαμένης καὶ μυστικῆς παραδόσεως; Τί δὲ; αὐτὴν τοῦ ἐλαίου τὴν χρίσιν τις λόγος γεγραμμένος ἐδίδαξε; τὸ δὲ τρὶς βαπτιζέσθαι τὸν ἄνθρωπον, ποθὲν;

Chap. iii. In summing up the teaching of S. Basil as a whole we find that his baptismal doctrine is in general agreement with that of S. Athanasius, although his allusions to Confirmation are not nearly as clear and definite as those of the great Doctor of Alexandria.

Before we discuss the teaching of S. Basil's great friend, S. Gregory the Divine, who ranks as the third of the Doctors of the Eastern Church, we may note a remarkable passage on our Lord's Baptism by S. Gregory of Nyssa, the younger brother of S. Basil. He quotes from Zechariah iii. 4, the passage describing Joshua standing before the angel clothed with filthy garments: "And He answered and spake unto those that stood before Him, saying, Take the filthy garments from off him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with new apparel."

*His view  
of our  
Lord's  
Baptism.*

S. Gregory then says: "Teaching us by this imaginary similitude that of a truth, in the Baptism of Jesus, we all, putting off our sins as a poor and thickly patched garment, clothe ourselves in exchange with the holy and most fair garment of regeneration."<sup>1</sup> This passage is worth quoting on account of its bearing upon the passages cited in a

<sup>1</sup> S. Gregory of Nyssa (*In Bapt. Christi.* vol. iii. p. 377). διδάσκων ἡμᾶς διὰ τοῦ εἰκονικοῦ ἀποδείγματος ὅτι δὴ ἐν τῷ βαπτίσματι τοῦ Ἰησοῦ πάντες ἡμεῖς ἐκδυνόμενοι τὰς ἁμαρτίας ὡς χιτῶνα πτωχικόν τε καὶ πολυκόλλητον τὸν ἱερὸν καὶ κάλλιστον τὸν τῆς παλιγγενεσίας μετενδύμεθα.



previous chapter upon the Baptism of our Lord, Chap. iii. and also because it teaches so clearly the doctrinal importance which S. Gregory assigns to the Sacrament of Holy Baptism. He also gives the spiritual symbolism of immersion in the words, "But we, when we receive Baptism, in imitation of our Lord and Master and Guide, are not buried in the earth . . . but coming to the water, the kindred element of the earth, we hide ourselves in it as the Saviour did in the earth."<sup>1</sup> This ritual application of the Apostolic phrase, "buried with Him by Baptism unto death," is a strong justification of the Eastern use of Immersion, although, as the *Διδαχὴ* says, affusion is permissible. S. Gregory of Nyssa makes no direct allusion to Confirmation except a reference to the "mystic oil" which is sanctified by the Spirit just as the water of Baptism is.<sup>2</sup>

*He traces  
the sym-  
bolism of  
immersion.*

We now come to the consideration of the teaching of S. Gregory "the Divine," Bishop of Nazianzus in A.D. 372, and afterwards Archbishop of Constantinople till his resignation of that see in A.D. 381, at the time of the Second Œcumenical Council. He uses eloquent words to describe the blessings of Holy Baptism, which much resemble a parallel passage in the Catechetical

*S. Gregory  
of Nazian-  
zus, A. D.  
372.*

*His bap-  
tismal  
doctrine.*

<sup>1</sup> S. Gregory of Nyssa (*In Bapt. Christi*. vol. iii. p. 372).  
Ἡμεῖς δὲ τὸ βάπτισμα παραλαμβάνοντες, εἰς μίμησιν τοῦ Κυρίου, καὶ διδασκάλου καὶ καθηγεμόνος ἡμῶν εἰς γῆν μὲν οὐ θαπτόμεθα . . . ἐπὶ δὲ τὸ συγγενὲς τῆς γῆς στοιχεῖον τὸ ὕδωρ, ἐρχόμενοι, ἐκείνῳ ἑαυτοὺς ἐγκρύπτομεν, ὡς ὁ Σωτὴρ τῇ γῇ.

<sup>2</sup> *Ib.* p. 376.

Chap. iii. Lectures of S. Cyril of Jerusalem. "Baptism" (τὸ φῶτισμα), he says, "is the splendour of souls, the change of life . . . the aid of our infirmity, the putting off of the flesh, the following the Spirit, the participation of the Word, the correction of feigned images (*i. e.* distorted views of right and wrong, πλασμάτων ἐπανόρθωσις), the drowning of sin, the participation of light, the destruction of darkness, the chariot of God, the travelling with Christ, the confirmation of faith, the perfecting of the mind, the key of the kingdom, the destruction of slavery, the loosing of chains, the conversion of the composition (συνθέσεως μετανόησις)"; *i. e.* the changing of the human *synthesis*, or deduction of evil first principles from the old Adam, the most beautiful and glorious of the gifts of God.

We call it gift, bounty of grace, baptism, unction . . . seal, as a guardianship and as the mark of ownership.

(Δῶρον καλοῦμεν, χάρισμα, βαπτισμα, χρίσμα . . . σφραγιδα δὲ ὡς συντήρησιν καὶ τῆς δεσποτείας σημειώσιν.)<sup>1</sup>

S. Gregory  
does not  
confuse  
Confirmation  
with  
Baptism  
by his use  
of the word  
"Unction."

An attempt has been made to press this passage into the service of the theory which practically identifies Confirmation with Baptism, because S. Gregory includes "Unction" amongst the many rhetorical titles he gives to Baptism. But although in this age of the Church the Confirmation of adults, and, in many cases, that of Infants closely followed the administration of Baptism, there is no

<sup>1</sup> S. Greg. Nazianz. *Orat.* xl. tom. i. pp. 638, 639.

identification of the two rites to be traced from Chap. iii. S. Gregory's use of the word "Unction."

At this date the ceremonies of Baptism included a baptismal unction, as a symbol of that inchoate royal priesthood of the baptized which finds its full development in Confirmation. In Western Christendom, as we shall see presently, the baptismal unction was administered by a priest, with episcopally hallowed oil, upon the *head* of the baptized person, and it was kept quite distinct, as a ritual usage, from the *chrism* of Confirmation, which was administered upon the forehead by the Bishop alone. It is only reasonable to suppose that S. Gregory was alluding to the baptismal unction, when he uses the word "unction" as a synonym for Baptism itself. In fact we find him ascribing a very different and distinct spiritual efficacy to the chrism of Confirmation a little further on in the very same discourse. He proceeds: "But if you possess yourself beforehand with the Seal, and fortify yourself for the time to come with the best of succours and the strongest, being marked both in soul and body with the Chrism and the Spirit . . . what injury can befall you?"<sup>1</sup>

Here we have the title "seal" applied to Confirmation instead of Baptism, and the grace of the Chrism defined as the "best of succours and the strongest" with which we should "fortify" ourselves. Here is the idea of Confirmation as the sacrament of "strength," the *gratia roboris* which we have already alluded to in previous

*He calls Confirmation "the Seal."*

<sup>1</sup> S. Greg. Naz. *Orat.* xl. p. 646.

Chap. iii. pages. We may here leave the testimony of S. Gregory the Divine, and turn to that of the last of the four Doctors of the East, S. Chrysostom, the famous preacher of "golden-mouthed" eloquence, who occupied the See of Constantinople from A.D. 397 to A.D. 407.

S. Chrysostom,  
A.D. 397.

*He teaches distinctly the Holy Spirit is given in Baptism.*

S. Chrysostom very clearly connects the gift of the Spirit with Holy Baptism. He draws a contrast between the baptism of S. John and the Baptism of the Catholic Church in his quotation of 1 Cor.

vi. 11: "But Paul saith, *But ye are washed, but ye are sanctified*, not by the baptism of John, but *in the Name of our Lord Jesus Christ, and by the Spirit of our God.*"<sup>1</sup> In the next homily he speaks of the Baptist as having "first set forth the little value of his own baptism," and then "he set forth Christ's also, which is full of the Unspeakable Gift. . . . Seest thou how great is the wisdom of the Baptist? how when he is preaching he saith everything to alarm, . . . but when he is sending men to Him (*i. e.* to our Lord), whatever was mild and apt to recover them, not bringing forward . . . the wrath to come; but remission of sins, and removing of punishment, and righteousness, and sanctification, and redemption, and adoption, and brotherhood, and a partaking of the inheritance, and an abundant supply of the Holy Ghost. For all these things he obscurely denoted when he said, *He shall baptize you with the Holy Ghost.*"<sup>2</sup>

<sup>1</sup> S. Chrys. *Hom.* x. in Matt. iii. 1, 2.

<sup>2</sup> *Ib.* *Hom.* xi. in Matt. iii. 7.

Chap. iii.

Dealing with our Lord's Baptism, S. Chrysostom does not appreciate the distinction between the act of Baptism itself and the subsequent Descent of the Spirit upon our Lord. But his words show that he believed that the Holy Spirit is given in Baptism, even if his exegesis is defective. He says that the Dove descended on our Lord to prove His Godhead, "not however merely on this account, but to teach thee also that upon thee no less at thy Baptism (βαπτίζόμενον) the Spirit cometh."<sup>1</sup> Again he says: "For thou also didst enjoy Divine grace in thy Baptism, and didst partake of the Spirit."<sup>2</sup> In another very remarkable passage he speaks of the unity between the baptized and Christ in his commentary on the Colossians, where he expands the Pauline language on the unity between the Head and the members in the Resurrection life which is given to us in our Baptism in the following glowing words, where he tells the baptized person that "straightway thou dost embrace the Master Himself, thou art commingled with that Body, thou art compounded with that Body that sitteth on high, &c. (Αὐτὸν εὐθέως περιλαμβάνεις τὸν Δεσπότην, ἀνακεραννυσαι τῷ σώματι, ἀναφύρη τῷ σώματι τῷ ἄνω κεκείμενῳ κ.τ.λ.)".<sup>3</sup>

*And that  
the bap-  
tized are  
united to  
Christ.*

We have already seen how S. Chrysostom considers that our Lord's Baptism marked the transition from the Old to the New Covenant, and how,

<sup>1</sup> S. Chrys. *Hom.* xii. in Matt. iii. 13.

<sup>2</sup> *Ib.* *De Compunct. ad Demetr.* i. 8.

<sup>3</sup> *Ib.* *Hom.* vi. in Coloss.

Chap. iii. "having fulfilled the Jewish baptism, He, at the same time, opens also the doors of that of the Church. For this Baptism alone," he adds, "hath the grace of the Spirit, but that of John was destitute of this Gift."<sup>1</sup> We have quoted enough to prove that S. Chrysostom taught that the Indwelling Spirit of the Second Adam makes His habitation in the baptized.

*His reference to the sign of the Cross in Baptism.*

He also tells us of the ritual use of the sign of the Cross in Baptism. "If one is to be regenerated, the Sign of the Cross is used, and also if one is to be fed with that mystic Food ; or to be ordained, &c. (καὶν ἀναγεννηθῆναι δέη' σταυρὸς παραγίνεται, καὶν τραφῆναι τὴν μυστικὴν ἐκείνην τροφήν· καὶν χειροτονηθῆναι, κ. τ. λ.)."<sup>2</sup>

*His teaching on Confirmation as an ordinance distinct from Baptism.*

With regard to Confirmation, we find that S. Chrysostom taught that it involved a distinct coming of the Spirit subsequent to the baptismal indwelling. He remarks on S. Paul's words, "*and were all made to drink into one Spirit*," that, "My own opinion is that he speaks now of that coming of the Spirit which takes place in us subsequent to our Baptism (ἀπὸ τοῦ βαπτίσματος) and before the Mysteries."<sup>3</sup> Here we have a clear statement that Confirmation is a distinct ordinance, which was regarded as a condition of admission to the Holy Eucharist, and which conferred the grace and gifts of a special ἐπιφοίτησις or visitation of the

<sup>1</sup> S. Chrys. *Hom.* xii. in Matt. iii. 13.

<sup>2</sup> *Ib.* *Hom.* xlv. in Matt. xvi. 13.

<sup>3</sup> *Ib.* *Hom.* in 1 Cor.



Holy Ghost.<sup>1</sup> This clear statement of doctrine Chap. iii. helps us to understand what S. Chrysostom means in his comment on Acts viii., where he says: "So His comment on Acts viii. in my opinion this Philip was one of the Seven, the next after Stephen, and for this reason, in baptizing, did not confer the Spirit on those who were baptized (βαπτίζων πνεῦμα τοῖς βαπτιζομένοις οὐκ ἐδίδου), because he had not the right to do so, for this gift belonged only to the Twelve."<sup>2</sup> He evidently means that the special ἐπιφοίτησις of the Spirit in Confirmation could not be conveyed by a deacon, but was reserved for the Apostles. In his comment on the case of the disciples of the Baptist who were confirmed by S. Paul, he seems And on Acts xix. to define with accuracy the distinction between the baptismal indwelling and the subsequent outpouring of the special gifts of the Spirit in Confirmation. He says that S. Paul "did not say that the baptism of John was worthless, but that it was imperfect. And even this he did not say superficially (ἀπλῶς), but that he might teach them and persuade them to be baptized in the Name of Jesus. This they do, and receive the Spirit by the laying on of the hands of Paul, for it says, *When Paul laid his hands on them, they received the Holy Ghost.*" In considering the words immediately

<sup>1</sup> S. Chrysostom's use of ἐπιφοίτησις in the sense of a Divine visitation may be paralleled by the use of the word in the same sense by Josephus with regard to the claim of certain Pharisees to Divine inspiration; cf. Josephus, *A. J.* Bk. xvii. c. 2, p. 4.

<sup>2</sup> S. Chrys. *Hom.* on Acts xviii.

Chap. iii. following we must remember his previously quoted statement which denies that the Holy Spirit was in any sense given in the Baptist's baptism of repentance. He proceeds: "It is therefore probable that they had the Spirit, but that it did not outwardly manifest itself (*μὴ φαίνεσθαι δὲ*), and now they manifested His Presence (*ἐνέφαινον*) by their powerful working, and the tongues which they spoke."<sup>1</sup> This passage seems to contrast the inward indwelling of the Spirit which was theirs by virtue of their Christian Baptism, and the gifts of endowment and open manifestation which they received in Confirmation. Unless we interpret the passage in this manner, it contradicts S. Chrysostom's previous teaching, and becomes doctrinally obscure. Although S. Chrysostom's teaching as a whole is clear, he sometimes uses confused language, as if the Confirmation gift of Acts viii. was merely the "Spirit of Miracles." He does this in his 18th Homily on the Acts, which we have quoted above, and the Calvinist Daillé has twisted his words to suit his own view. But it is unfair to a writer to build a theory on a loose phrase, and we can fairly claim that S. Chrysostom's teaching as a whole bears witness to the Catholic and Scriptural doctrine of the relation between Baptism and Confirmation.

When we turn from the four great Doctors of Eastern Christendom to the writings of other Eastern Divines, it is natural to examine first the

<sup>1</sup> S. Chrys. *Hom.* xl. on Acts.

Catechetical Lectures of S. Cyril of Jerusalem Chap. iii. (A.D. 350). The fact that the Church of Jerusalem, in S. Cyril's day, was to some extent out of touch with Alexandrian orthodoxy, was due more to local jealousies than to any tendency to formal heresy. It is safe to reckon S. Cyril of Jerusalem as an orthodox writer, and to give due weight to his references to Baptism and Confirmation. We will first consider his teaching on Baptism, which is clear and explicit, as was to be expected from a Bishop delivering instruction to candidates for Baptism.

*S. Cyril  
of Jeru-  
salem,  
A.D. 350*

In his introductory address he describes the blessings of Baptism in terms which, as we have already observed, may be closely paralleled with the phrases of S. Gregory the Divine. "Great indeed is the Baptism which is offered you. It is a ransom to captives; the remission of offences; the death of sin; the regeneration of the soul; the garment of light; the Holy Seal indissoluble; the chariot to Heaven; the luxury of Paradise; a procuring of the kingdom; the gift of adoption."<sup>1</sup>

*S. Cyril  
on the  
blessings  
of Bap-  
tism.*

He alludes to the *character* of Baptism having being conferred on Simon Magus without the enlightenment, because he placed a bar in the way of the baptismal gift of the Spirit, "dipping his body in the water, but not permitting the Spirit to

<sup>1</sup> Μέγα τὸ προκείμενον βάπτισμα· αἰχμαλώτοις λύτρον· ἁμαρτημάτων ἄφεσις· θάνατος ἁμαρτίας· παλιγγενεσία ψυχῆς· ξνδυμα φωτεινόν· σφραγὶς ἁγία ἀκατάλυτος· ὕχημα πρὸς οὐρανόν· παραδείσου τρυφὴ βασιλείας πρόξενον· υἱοθεσίας χάρισμα (S. Cyril, *Præfat. Catech.* 10).

Chap. iii. illuminate him." He tells the candidate that, "Whereas man's nature is twofold, twofold also is his cleansing; the spiritual for the spiritual, the material for his body. The water cleanses his body, the Spirit seals his soul; that being by the Spirit *sprinkled in heart, and washed in body with pure water, we may draw near to God* (Heb. x. 22). Now when that thou art to descend into the waters, consider not the bare element, look for its saving power by the operation of the Holy Ghost (Μὴ τῷ ψιλλῷ τοῦ ὕδατος πρόσεχε, ἀλλὰ τῇ τοῦ Ἁγίου Πνεύματος ἐνεργείᾳ τὴν σωτηρίαν ἐνδέχου)." <sup>1</sup> Again he says: "Thou descendest into the waters dead in sins, thou risest again having been made alive in righteousness." <sup>2</sup> This allusion to the work of the

*The gift of  
the Spirit  
given in  
Baptism.*

Spirit in Holy Baptism as the Life-giver is supplemented by another passage in which S. Cyril says: "The water however envelops but outwardly, but the Spirit also baptizes the soul *within*, and that perfectly." <sup>3</sup> In the same lecture he says: "Approach the Minister of Baptism, but approaching think not of the face of him thou seest, but remember that Holy Ghost of Whom we are now speaking. For He is present in readiness to seal thy soul, and He shall give thee that Seal at which Evil Spirits tremble. He casts not pearls before swine; if thou pretend, though men baptize thee, the Holy Spirit will not." <sup>4</sup>

<sup>1</sup> S. Cyril, *Catech.* iii. 2.

<sup>2</sup> νεκρὸς ἐν ἁμαρτίαις καταβὰς, ἀναβαίνεις ζωοποιηθεὶς ἐν δικαιοσύνῃ (Ibid. *Catech.* iii. 9).

<sup>3</sup> Ibid. *Catech.* xvii. 8.

<sup>4</sup> Ibid. *Catech.* xvii. 17.

Without entering into S. Cyril's theology upon the subject of the exact nature of the "character" conferred in Holy Baptism, the passage very plainly expresses his teaching that the Holy Spirit is given in Baptism. In another passage he plainly links the outward and visible sign of Baptism with its inward and spiritual grace. "Regard the Sacred Laver not as simple water; regard rather the spiritual grace given with the water (τῇ μετὰ τοῦ ὕδατος διδομένη πνευματικῇ χαρίτι)." <sup>1</sup>

Chap. iii.

*Its outward sign and inward grace.*

He makes this still clearer by saying: "We ought to hear the words of the Saviour Himself concerning the Holy Ghost—for He says, *Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.*" <sup>2</sup> Again in his comment upon S. Peter's words in Acts ii. 38, which, as we have previously stated, connect Holy Baptism directly with the reception of the Indwelling Presence of the Holy Ghost, he says, "O unspeakable loving-kindness of God! They look not for salvation, and they are vouchsafed the Holy Ghost. Behold the power of Baptism!" <sup>3</sup>

Once more we find S. Cyril describing Baptism as the seal: "Wherefore the Lord . . . hath given us the repentance of the Laver, so that having cast away the chief, yea, rather the whole burden

<sup>1</sup> S. Cyril, *Catech.* iii. 2.

<sup>2</sup> Ib. *Catech.* xvii. 6.

<sup>3</sup> Ib. *Catech.* iii. 12. Alford takes S. Cyril's view of Acts ii. 38. He says: "The result of the Baptism to which he (S. Peter) exhorts them, preceded by penitence, and accompanied by faith in the forgiveness of sins in Christ, would be *the receiving the gift of the Holy Spirit.*"

Chap. iii. of our sins, and having received the Seal of the Holy Ghost, we may become heirs of life eternal.”<sup>1</sup>

*S. Cyril's  
distinct  
teaching  
on the gift  
of the Holy  
Spirit as  
the Seal in  
Baptism.*

The heading of this passage is “Concerning the Laver,” and it is impossible to read into it any other meaning than the obvious one which it bears on the face of it, namely, that the Laver, apart from any subsequent ordinance, conveys the Seal of the Holy Ghost. To make assurance doubly sure, we may add S. Cyril’s words to the catechumen concerning the Holy Ghost : “Who worked in the Law and in the Prophets, Who even now seals thy soul at the time of Baptism.”<sup>2</sup> It is necessary to be somewhat full and explicit in quoting S. Cyril’s teaching on Holy Baptism, because some statements of his have been subjected to a policy of isolation in order to fit them in with the theory which blends Confirmation with Baptism.

*S. Cyril  
on Con-  
firmation.*

When we turn to S. Cyril’s doctrine of Confirmation, we find him referring to the significance of Laying on of Hands under the Old Covenant which was perpetuated in the Christian dispensation. “For it is written, *And Joshua, the son of Nun, was full of the Spirit of Wisdom, for Moses had laid his hands upon him.* Thou seest the same figure in the Old and New Testaments ;—in the days of Moses

<sup>1</sup> Περὶ Λουτροῦ.

Διὰ τοῦτο . . . ὁ Κύριος λουτροῦ μετανοίαν ἔδωκεν, ἵνα τὸ πολὺ τῶν ἁμαρτιῶν, μᾶλλον δὲ τὸ πᾶν φορτίον ἀπορρίψαντες, καὶ Ἁγίῳ Πνεύματι τὴν σφραγίδα λαβόντες, κληρονόμοι γενώμεθα ζωῆς αἰωνίου (S. Cyril, *Catech.* iv. par. 32).

<sup>2</sup> Τό καὶ νῦν κατὰ τὸν καιρὸν τοῦ βαπτίσματος σφραγίζον σοῦ τὴν ψυχὴν (Ib. *Catech.* iv. 16).



the Spirit was given by the Laying on of Hands; Chap. iii. and Peter also gives the Spirit by the Laying on of Hands. And on thee also, the baptized person (τὸν βαπτιζόμενον), this grace is about to come.”<sup>1</sup> It has been remarked on this passage that it testifies clearly that S. Cyril taught that the Spirit was not given to the baptized in their Baptism, but by the subsequent rite of Confirmation. The word βαπτιζόμενον is again pressed into the service of a non-natural interpretation of S. Cyril’s meaning. It cannot mean here, “who art *undergoing* Baptism,” because, apart from other considerations, this sixteenth Lecture was delivered just before Easter, the appointed time for the solemn administration of Baptism, to those who were candidates for Baptism. When we interpret the passage by the clear light of S. Cyril’s baptismal teaching, it is plain enough that he meant to distinguish between the gift of the Holy Ghost (which again and again he connects with Baptism), and those gifts of endowment and ministry which belong to Confirmation. His allusion to the gift of *Wisdom*, given to Joshua for the purpose of his office as the leader of Israel, points distinctly to the fact that he is dealing with subsequent gifts of endowment, rather than with the Baptismal gift of the Indwelling Spirit. The very mention of the gift of *Wisdom*, which is one of the Sevenfold gifts of Confirmation, points in the same direction. We find the same teaching in S. Cyril’s comment on Acts viii., when

*S. Cyril on  
Acts viii.*

<sup>1</sup> S. Cyril, *Catech.* xvi. 26.

Chap. iii. he says, "To whom (*i. e.* the Samaritan converts) Peter and John came down and imparted with prayer and the Laying on of Hands the fellowship of the Holy Ghost,"<sup>1</sup> which is a very different phrase from those he employs to express the baptismal gift of the Indwelling Spirit.

*S. Cyril's  
view of  
Unction.*

In his discourse on the Holy Chrism we find him using phrases which confuse the Confirmation unction with the essential Laying on of Hands, and make it appear that he attributed a sacramental efficacy to the Chrism itself. He speaks of it as "effectual to convey the Holy Ghost," and adds that "while thy body is anointed with visible ointment, thy soul is sanctified by the Holy and Life-giving Spirit." But even if we find S. Cyril taking an exaggerated view of the spiritual efficacy of the Chrism, which in his day had practically supplanted or included the Apostolic Laying on of Hands in Eastern Christendom, we do not find him

*He does not  
confuse  
Confirmation  
with  
Baptism.*

suggesting that the Holy Spirit was given by the Chrism *alone*, and *not* in Holy Baptism, nor do we find him treating Baptism and the Chrism as parts of one complex rite. He proceeds, in the passage we have been quoting, to compare our Lord's Baptism and Anointing with our Baptism and Confirmation: "For as Christ after His Baptism and the descent of the Holy Ghost went forth and vanquished the adversary, so likewise, having, *after* Holy Baptism and the Mystical Chrism, put on the whole armour of the Holy Ghost, do ye stand against

*But dis-  
tinguishes  
between  
them.*

<sup>1</sup> S. Cyril, *Catech.* xvii. 25.

the power of the enemy and vanquish it, saying, Chap. iii.  
*I can do all things through Christ that strengthens me."*<sup>1</sup> Here we have, in the first place, a very clear distinction drawn between Baptism and Confirmation as two distinct rites, and then we have the definite teaching that Confirmation is the completion of the Baptismal gift as the *gratia roboris et augmenti* whereby Christ *strengthens* us, and we put on the *whole* armour of God. The next sentence in this same lecture has been misinterpreted by Daillé and by Abp. Antonio de Dominis. S. Cyril uses a comparison between the idea of "Anointing" as contained in the Chrism and the same idea latent in the word "Christian." He says: "When ye are counted worthy of this Holy chrism ye are called Christians. For before you were vouchsafed this grace you had properly no right to the title, but were advancing on your way towards being Christians."<sup>2</sup> S. Cyril's meaning is really plain enough, if we allow a little latitude to his rhetoric. Witasse gives the simple explanation that we are Christians in infancy by virtue of our Baptism, but that we receive the fulness of Christianity by means of Confirmation,<sup>3</sup> and it is unfair to the general tenor of S. Cyril's teaching to import any other sense into his words.

We turn from S. Cyril of Jerusalem to his greater namesake, S. Cyril, Patriarch of Alexandria from A.D. 412 to A.D. 444, who was sometimes reckoned

*He teaches that Confirmation confers increase of grace and strength.*

*His saying that we are made Christians by Confirmation.*

*Its true interpretation.*

*S. Cyril of Alexandria, A.D. 412.*

<sup>1</sup> S. Cyril, *Catech.* xxi. 3.

<sup>2</sup> *Ib.* *Catech.* xxi. 4.

<sup>3</sup> Witasse (*Cursus Theol.* vol. xxi, p. 666).

Chap. iii. as the fifth Doctor of the Eastern Church. It is idle to deny that S. Cyril of Alexandria was a great theologian, although he has been unjustly accused of preparing the way for the Monophysite heresy by his strenuous opposition to Nestorianism. As a ruler of the Church he had the defects of his qualities, but, to quote Cardinal Newman's estimate of him, "his faults were not inconsistent with great and heroic virtues, faith, firmness, intrepidity, fortitude, endurance, perseverance."<sup>1</sup> His teaching on the doctrine of Baptism is of the greatest importance to our present inquiry, for he states with the utmost precision of language that the Indwelling Presence of the Spirit is the gift conveyed by Holy Baptism. He refers to our Lord's words concerning the Baptist as follows: "Christ therefore says that John himself was not so great as the least in the Kingdom of Heaven, . . . on this ground only, that the blessed Baptist was one born of woman, but the baptized has been born of God, according as it is written, and has become partaker of the Divine Nature, *having the Holy Ghost dwelling within him*, and already bearing the title of a temple of God."<sup>2</sup> In another passage he speaks of "the giving of the Spirit and the regeneration unto God *through Holy Baptism*."<sup>3</sup> Few passages of Scripture have been more perverted by those who deny baptismal regeneration than Romans

*He teaches that the Indwelling Presence of the Spirit is the gift conveyed in Baptism.*

<sup>1</sup> J. H. Newman, D.D. *Historic Sketches*, iii. 342.

<sup>2</sup> S. Cyril Alex. *In Joann.* v. p. 479.

<sup>3</sup> *Ibid.* *Thesaur. Assert.* xi. p. 106.

ii. 28, 29. Persons who are intelligent enough on Chap. iii. other subjects have used these verses to express a parallelism between Baptism and Circumcision which is utterly foreign to S. Paul's argument. To insert the word "Christian" in place of the word "Jew," and to substitute the word "Baptism" for circumcision, so that (for the purpose of an inept parallelism) the passage should read, "He is not a *Christian* which is one outwardly, neither is that *Baptism* which is outward in the flesh; but he is a *Christian* which is one inwardly, and *Baptism* is that of the *heart* in the spirit, and not in the letter," shows that anti-sacramental writers, who desire to disprove the Scriptural doctrine of baptismal grace, find themselves reduced to very great straits.<sup>1</sup> S. Cyril's comment on this passage is lucid and simple. He says: "The circumcision of the heart is, according to the language of Paul, in the Spirit. But the circumcision in the Spirit could not take place in us if *the Holy Spirit* had not taken up His abode in us, by means of both faith and Holy Baptism (ἀλλ' οὐκ ἂν ἐν ἡμῖν ἡ ἐν πνεύματι γένοιτο περιτομή, μὴ ἐνοικισθέντος ἐν

*S. Cyril on  
Romans  
ii. 28, 29,  
furnishes  
an anti-  
dote to a  
modern  
perversion  
of that  
passage.*

<sup>1</sup> As a typical instance of this anti-sacramental exegesis we may quote the following note on Romans ii. 28 from the Rev. T. Scott's *Commentary*, which has exercised a powerful influence on Protestant theology: "For he is no more a Christian now, than he was a Jew of old, who is one outwardly, *neither is that Baptism which is outward in the flesh*, but he is a true Christian who is inwardly a true believer, with an obedient faith." The *distinct ideas* of regeneration and conversion are hopelessly blended and confused in the mind of this writer.

Chap. iii. ἡμῖν τοῦ Ἁγίου Πνεύματος, διὰ τε τῆς πίστεως καὶ τοῦ ἁγίου βαπτίσματος).” We may note here S. Cyril’s use of the phrase τὸ Ἅγιον Πνεῦμα, as expressing the Personal Indwelling Presence of the Holy Spirit given in Baptism. A sentence or two

*S. Cyril teaches that the Spirit does not dwell in those who have not been baptized.*

further on, he says: “Therefore we exclude from the Holy Table even those who know Christ’s Godhead, and who already have confessed the Faith, that is to say, those who are still catechumens, but who have not yet been enriched by the gift of the Holy Ghost, for He does not dwell in those who have not yet been baptized (τοιγάρτοι καὶ τῆς ἱερῆς τραπέζης ἐξείργομεν καὶ τοὺς ἐγνωκότας μὲν Ἐαυτοῦ τὴν Θεότητα, καὶ ὁμολογήσαντας ἤδη τὴν πίστιν, τουτέστι, τοὺς ἔτι κατηχουμένους, μὴ μὴν καὶ τὸ Ἅγιον Πνεῦμα πλουτήσαντας· τοῖς γὰρ οὐπω βεβαπτισμένοις οὐκ ἐνοικεῖ).”<sup>1</sup> S. Cyril’s doctrine on Confirmation is based upon his clear and definite teaching on Baptism. The distinctive gift of Holy Baptism, according to S. Cyril, is the Personal Indwelling Presence of the Holy Ghost (τοῦ Ἁγίου Πνεύματος), *Who does not dwell in those who*

*S. Cyril on Confirmation as the sacrament of perfection.*

*are not yet baptized.* But there is a further gift which S. Cyril says is subsequently given to the baptized by a separate rite or ordinance. After speaking of the “sure water” of Holy Baptism, he adds that “the grace of the Holy Ghost is given to those who have been cleansed through Holy Baptism.”<sup>2</sup> Bearing in mind what S. Cyril says of

<sup>1</sup> S. Cyril Alex. *In Joann.* xii. p. 1086, A.

<sup>2</sup> Ibid. *In Esai.* iii. 3.



the Personal Indwelling of the Holy Spirit, as the distinctive gift of Baptism, it is not difficult to trace in this passage that he means a subsequent gift by the phrase, "the grace of the Holy Spirit." Chap. iii.

This subsequent gift he connects with the "perfecting" of the baptized by the Holy Chrism. Commenting on Joel ii. 23, 24, S. Cyril observes that the "use of oil is foreshown as well, which contributes to the perfecting of those who have been justified in Christ through Holy Baptism (προσεπενήνεκται δὲ καὶ ἡ τοῦ ἐλαίου χρεία συντελοῦσα πρὸς τελείωσιν τοῖς δεδικαιωμένοις ἐν Χριστῷ διὰ τοῦ ἁγίου βαπτίσματος)." <sup>1</sup>

The idea he conveys here is clearly that of the *gratia quā finis perfecti Christiani* of Saintebeuve.

Again, in quoting S. John's words, "Ye have an unction from the Holy One" (1 S. John ii. 20), S. Cyril says: "We are copiously anointed with ointment, at the season of Baptism for the most part (κατὰ τὸν καιρὸν μάλιστα τοῦ βαπτίσματος), making the unction a symbol of receiving an impartition (μεταλαχεῖν) of the Holy Spirit." <sup>2</sup> It would have

*His reference to  
Unction  
and the  
Imposition  
of  
Hands.*

<sup>1</sup> S. Cyril Alex. *In Joel*, tom. ii. p. 224. Witasse has the following note on S. Cyril's view that Confirmation confers "perfection" to those justified by Baptism. "Usus olei justificatis confert ad consummationem. Gratiam igitur consummantem et perficientem producit. Illi quibus olei usus hanc gratiam confert, per sacrum Baptisma in Christo jam justificati sunt. Hæc igitur unctio supponit *Baptismum jam collatum*; ab ipso distincta est et diversum ab ipso effectum habet" (Migne, *Theologiæ cursus*, vol. xxi. p. 701).

<sup>2</sup> Ibid. *In Esai.* iii. 1 (p. 353).

Chap. iii. been impossible for S. Cyril to have chosen a more fitting phrase than "receiving an impartition," to express the difference between the gifts of ministry and endowment conferred by Confirmation, and that Personal Indwelling of the Spirit which he so plainly sets forth as the gift of Holy Baptism. His use of the word *μάλιστα* shows that in most cases Confirmation was ministered directly after Baptism, although it also leaves room for exceptions to this rule. But it is very clear from the wording of the passage that S. Cyril does not refer to the Baptismal Unction, and it is equally clear that he regarded the Unction in Confirmation as a symbol and not the essence of the rite.

In fact he refers to the Laying on of Hands as being typified by Aaron's blessing the people by Imposition of Hands. He compares our Lord to Aaron, "for the true Aaron blesses all alike, priests and people . . . and this Laying on of Hands may serve as a clear prefiguration of the effusion of the Holy Ghost upon us. But before Aaron's sacrifice there was no Laying on of Hands, for *Holy Spirit was not yet*, according to John's expression, *because Jesus was not yet glorified.*"<sup>1</sup> S. Cyril's reference to the gift of "Holy Spirit," which was given by Imposition of Hands after our Lord's Ascension, leaves little to be desired in point of clearness and lucidity. We may perhaps refer to the remarks made on the passage quoted

<sup>1</sup> S. Cyril Alex. *De Adorat.* xi. p. 404.

here by S. Cyril in a previous chapter. We are marshalling our patristic authorities in accordance with their relative importance, rather than in strict chronological sequence, although we are restricting our inquiry to the limits of successive periods of Church History. The witness of Didymus (A.D. 350) to the primitive doctrine of Baptism and Confirmation possesses an importance of its own from the position which he held, as the head of the famous Catechetical School of Alexandria. He was blind from infancy, and acquired great learning by his indomitable perseverance and diligence. He was appointed to his responsible position by S. Athanasius, and he was the friend and tutor of S. Jerome, who says: "I learned from him things which I had not known; what I did know his teaching has helped me to retain."<sup>1</sup>

Chap. iii.

S.  
*Didymus*  
*of Alex-*  
*andria,*  
A.D. 350.

S. Didymus uses some striking language upon the blessings of Holy Baptism. "When we go down into the Font, by the good pleasure of God the Father, we are stripped from our sins by the grace of His Spirit, putting off the old man, and by His Royal Power are begotten again and sealed. When we come up, we put on the Saviour Christ, the imperishable and equally to be honoured robe of the Holy Spirit Who begat us again and sealed us, and we recover again the image and likeness of God of which Scripture speaks, which we received by the Divine inbreathing, and lost through the fall."<sup>2</sup> In this passage we have a clear view of

S.  
*Didymus*  
*on the*  
*work of*  
*the Blessed*  
*Trinity in*  
*Holy*  
*Baptism.*

<sup>1</sup> S. Jerome, *Ep.* 84.

<sup>2</sup> Didymus, *De Trin.* ii. 12,

Chap. iii. the work of the Father, the Son, and the Holy Spirit in the act of Baptism. There is no hint here of any complex rite, or blending of Confirmation with Baptism. The whole passage undoubtedly refers to Baptism *per se*, and it describes God the Father as choosing us, by His good pleasure, to be enrolled by Baptism amongst the elect people of God. The Holy Spirit is the Agent whereby our descent into the font is the putting off the old man, the remission of sins, and the Divine sealing. We rise from the font with Christ, and in putting on Christ, as children of the resurrection, we put on the Spirit of Christ Whose Indwelling Presence inhabits us by virtue of our Baptism, and enfolds about us the sanctifying robe of the Risen Life of the Second Adam. The teaching of S. Didymus on Confirmation is very definite. Like Tertullian, whose treatise on Baptism he appears to have read, he compares the rite of Unction in Confirmation to the anointing of priests under the Old Covenant.

S.  
*Didymus*  
*on Con-*  
*firmation.*

“And the Unction with which Aaron was anointed by Moses, and not Aaron only, but also all who were anointed from the priestly horn, and were named from the Unction Anointed Ones” (χριστοί), “bore a type of the consecrated Unction received by us.” Didymus proceeds to apply the doctrine of the Trinity (which is the subject of his treatise) to Confirmation, just as he had previously applied it to Baptism. “Only let the faith of the thrice Holy Trinity come into our hearts, and the spiritual word into our mouths, and

the seal of Christ upon our foreheads ; only let Baptism receive us and the Unction *strengthen* us (ῥώση), and at once the Trinity is found to be propitious ; at once the Trinity comes to us.”<sup>1</sup> Chap. iii.

We have here the idea of Confirmation as the Sacrament of *strength* (*gratia roboris*), and increase of grace. It is interesting also to note that the Church of Alexandria upon the evidence of Didymus was just as careful as the rest of Christendom in reserving the consecration of the chrism to the Bishop alone. “The Bishop alone,” he says, “by means of the grace from above, duly consecrates the chrism (ἐπίσκοπος μόνος τῇ ἄνωθεν χάριτι τελεῖ τὸ χρῖσμα).”<sup>2</sup>

Similar testimony to the fact that the Bishop is the sole minister of Confirmation is to be found in the answer of S. Isidore of Pelusium (also a distinguished Egyptian) to one who confused S. Philip the deacon with S. Philip the Apostle. S. Isidore says : “If the person who baptized (the Samaritan converts) had been one of the Apostles he would have had the power of bestowing the Spirit. He baptizes only as a disciple, and the grace is completed by the Apostles, to whom the power of so bestowing had been given.”<sup>3</sup> We note here the sharp distinction between Baptism and Confirmation as giving an augment, or completion of grace, to the baptized. We may now turn from the Church of Alexandria to the witness of

*S. Isidore  
of Pelu-  
sium, A.D.  
425.*

*His teach-  
ing on the  
Minister  
of Con-  
firmation.*

<sup>1</sup> Didymus, *De Trin.* ii. 14.

<sup>2</sup> *Ibid.* i. 15.

<sup>3</sup> S. Isid. *Ep.* i. 450.

Chap. iii. Eusebius of Cæsarea (A.D. 325), who was the Metropolitan of S. Cyril of Jerusalem in the period before the See of Jerusalem attained the rank of a Patriarchate at the Council of Chalcedon. Eusebius was a man of considerable learning. Although he is best known as an ecclesiastical historian, his exegetical works possess some value, since he was well acquainted with the results of Origen's labours. The fact that he was lukewarm in defending Athanasius, and appeared almost as a neutral in the great conflict of Nicæa, may be attributed to his position as Constantine's chief ecclesiastical adviser, and to the deadening influence of the Court, rather than to any lack of orthodoxy on his own part.

*Eusebius  
on Ps.  
xxiii.*

*Eusebius  
on the  
Paschal  
and Pente-  
costal  
gifts.*

In his comment on Psalm xxiii. he interprets "the waters of comfort" as being a type of Baptism, the anointing of "the head with oil," of Confirmation, and the "Table prepared" of the Holy Eucharist. He also carefully distinguishes between the Paschal and Pentecostal gifts as follows: "Then (*i.e.* after His Resurrection) He breathed upon them, and gave them at that time some part of a gift of the Holy Ghost, namely, that which gives the forgiveness of sins . . . . But afterwards, He filled them with a greater and more perfect power, concerning which, in the Acts of the Apostles, He said to them, 'Ye shall be endued with power from on high when the Holy Ghost is come upon you.'"<sup>1</sup> Eusebius here seems to recognize the distinction which Bishop

<sup>1</sup> See p. 56, note 1.



Westcott has drawn between the Paschal and Pentecostal gifts, and is in agreement with S. Leo's statement that the Pentecostal outpouring was not "the beginning of a gift, but the addition of its plenitude."<sup>1</sup> If Eusebius was a lukewarm champion of the Nicene Faith, Theodore of Mopsuestia, the friend of S. Chrysostom, developed the tendencies of the Antiochene school of theology into Semi-Pelagianism, and into separatist views of the Hypostatic Union of the Godhead and Manhood of our Lord, which afterwards resulted in the heresy of Nestorius. But his distinct teaching on Holy Baptism is worth quoting. He speaks of the union between Christ and His Church (Eph. v. 31) as follows: "We receive the resurrection by spiritual regeneration, being united to Christ in an ineffable manner, and receiving the accurate likeness of His immortality."<sup>2</sup> He further defines spiritual regeneration as the reception of the Indwelling Spirit of the Second Adam by means of Holy Baptism. In his comment on 1 Tim. ii. 6, he alludes to the custom which prevailed of calling catechumens "Christians," and reserving the title of "fidelis" for the baptized alone;<sup>3</sup> and he adds that "in very many parts they do not call those

Chap. iii.

*Theodore of Mopsuestia, A.D. 393.*

*His view of spiritual regeneration as the gift of the Indwelling Spirit of the Second Adam in Baptism.*

<sup>1</sup> See p. 56, note 1.

<sup>2</sup> πνευματικῇ τῇ ἀναγεννήσει τὴν ἀνάστασιν δεχόμεθα ἀπορρήτῳ λόγῳ τῷ Χριστῷ συναπτόμενοι, καὶ τὴν πρὸς αὐτὸν ὁμοίότητα τῆς ἀθανασίας ἀκριβῆ λαμβάνοντες (Theodore Mopsuest, in *Eph.* ed. Dr. Swete, vol. i. p. 187).

<sup>3</sup> This contrast between the "Christianus" and the "fidelis" is found in the 59th Canon of the Council of Elvira.

Chap. iii. persons 'Christians' who have not received Baptism. For the Apostle says thus, *But if any one have not the Spirit of Christ, he is none of His* (Rom. viii. 9). It is clear that he who receives not Baptism has not the Spirit (evidens est quoniam Spiritum non habet qui baptismum non percipit)."<sup>1</sup> We find no definite allusion to Confirmation in Theodore's writings, but we may consider his baptismal teaching as fairly representing that of the Antiochene school of theology.

*Theodoret,  
Bishop of  
Cyrus,  
in Syria,  
A.D. 423.*

Theodoret was another distinguished exponent of the Antiochene school of theology, and his writings against Cyril were included in the condemnation of the "Three Chapters." "For application, terseness of expression, and good sense (his Commentaries on S. Paul) are perhaps unsurpassed; . . . but they have little claim to originality. He professes nothing more than to gather his stores from the blessed Fathers."<sup>2</sup> For this very reason the testimony of Theodoret on the doctrine of Baptism and Confirmation is of special value. He has some significant words upon our Lord's Baptism, which touch upon the fact that our Lord came to S. John's baptism filled with the Indwelling Spirit. He says: "The Master,

*Theodoret  
on the  
Baptism  
of our  
Lord.*

<sup>1</sup> Theodore Mopsuest. (ed. Dr. Swete), vol. ii. p. 112. The reference is from an ancient Latin translation of his Commentaries, the original Greek being only preserved in fragments. The condemnation of his writings by Justinian's famous "Three Chapters" caused them to fall into neglect.

<sup>2</sup> Bishop Lightfoot, *Ep. to Galatians*, p. 220.

Christ, having according to His Human Nature Chap. iii. received all the gracious gifts of the Spirit before the pains which brought Him to birth, came to the baptism of John and ordered the hand of the servant to be laid upon His head, and displayed the most Holy Spirit coming upon Him in the shape of a dove.”<sup>1</sup> There is no Scriptural authority for Theodoret’s assertion that the Baptist laid his hand upon our Lord’s head, as the outward sign of the Descent of the Spirit. But this error on the part of Theodoret only shows that he considered the Descent of the Spirit a distinct ministration which was accompanied by an outward sign distinct from the act of baptizing.

It does not invalidate Theodoret’s testimony to the fact that our Lord came to the baptism of S. John with His human nature filled with the Indwelling Spirit. In his Commentary on the Hebrews, Theodoret clearly defines the grace of Confirmation as distinct from the baptismal gift. *Theodoret  
on Heb.  
vi. 2.*

“Those who have believed,” he says, “approach the Divine Baptism, and through the priestly hand receive the grace of the Spirit (διὰ τῆς ἱερατικῆς χειρὸς ὑποδέχονται τὴν χάριν τοῦ Πνεύματος), and receiving in the Divine Baptism the figure of the resurrection, they await the general resurrection of all and the judgment to come.”<sup>2</sup>

The grace of Baptism, according to Theodoret, is linked with the Resurrection Life of our Lord,

<sup>1</sup> Theod. Quæst. in Num. 47.

<sup>2</sup> Ib. Comm. Heb. vi. 2.

Chap. iii. of which Baptism itself is a figure. The Resurrection Life of our Lord involves the communication of His Indwelling Spirit to the baptized, and then they subsequently receive "*the grace of the Spirit*" (the special Confirmation gifts of ministry and endowment), through the Imposition of the priestly (ἱερατικῆς) hand. We may safely conclude that Theodoret means here *the hand of the Bishop*; although the Eastern use, which permitted priests to confirm with episcopally hallowed chrism, had already crept in; because no theologian had ever yet attempted seriously to maintain that priests could administer the chrism of *inherent* right. In his comment on Psalm xxiii. Theodoret agrees with the remarks of Eusebius, and in his notes on the Can-  
Theodoret  
 on Ps.  
 xxiii. and  
 on the  
 chrism.
 ticles, he says that the baptized "after the renunciation of the tyrant, and the confession of the King, receive the chrism of the spiritual ointment, as a kind of royal seal, receiving, as in a figure, in the ointment, the invisible grace of the All Holy Spirit (τὴν ἀόρατον τοῦ παναγίου Πνεύματος χάριν ὑποδεχομενοι)." <sup>1</sup> We observe here that Theodoret uses again the phrase, "*grace of the Spirit*" as indicating the Confirmation gift, and does not imply that Confirmation was the channel for the reception of the Indwelling Spirit Himself. He alludes elsewhere to the necessity for Novatianists being confirmed when they are admitted to Church fellowship, because they do not use "*the All Holy Chrism* (τὸ πανάγιον Χρίσμα) for those who are

<sup>1</sup> Theod. *In Cant.* i. 2.

baptized.”<sup>1</sup> Witasse deduces from these passages Chap. iii. of Theodoret firstly that Confirmation confers grace of which unction is the type, and, in the next place, that Confirmation is a distinct rite from Baptism.<sup>2</sup>

Gennadius became Patriarch of Constantinople about the date of the death of Theodoret. His *Gennadius of Constantinople, A.D. 458.* comments on Heb. vi. 2 are quoted in the Commentary of Œcumenius of Thessaly on the same passage. His language differs little from that of *His comment on Heb. vi. 2.* Theodoret. Converts are urged to repent, “and repenting, to believe in God, and believing, to be baptized, and being baptized to submit themselves to the Laying on of the priestly Hands for the partaking of the Spirit.” The word “partaking” is in itself significant of the Confirmation gifts. A little further on, Gennadius speaks of the indelible character conferred by Baptism and Confirmation. “Be watchful, for if thou livest slothfully it is not lawful for thee to be baptized again, and again receive the influx of the Spirit through the Laying on of Hands.”<sup>3</sup>

The testimony of Eulogius, who was Patriarch

<sup>1</sup> Theod. *Hec.* lib. iii. 5.

<sup>2</sup> Manus impositio confert gratiam Spiritus Sancti. Gratia invisibilis Sanctissimi Spiritus confertur unguento tanquam in typo. Denique chrismatis Sacramentum a Baptismo differt. Theodoretus enim Novatianos redarguit, quod baptizatis non conferrent sacrum chrisma. Atque ex Theodoreto Novatiani legitimum Baptismum administrabant. (Migne, vol. xxi. p. 702.)

<sup>3</sup> Gennad. *ap.* Œcumen. in Heb. vi. 2.

Chap. iii. of Alexandria in A.D. 581, is very similar to that  
*Eulogius* of the two authors we have just quoted. He gives  
*of Alex-* a connected account of Baptism and Confirmation  
*andria,* as being two distinct rites. "It is necessary for  
 A.D. 581. those who come to Christ first to renounce their  
 sins, . . . and next to receive the redemption of  
 their former sins through Baptism."

On Heb.  
vi. 2.

Eulogius here looks on Baptism as the Sacrament of redemption by virtue of the sacramental union of the baptized with the Second Adam and His In-dwelling Spirit. Then the baptized are prepared for Confirmation, "and have to learn doctrine, and know what is sound doctrine, and what is merely Judaizing. Then, having made progress, they become worthy of that advent of the Spirit, which comes through the Laying on of Apostolic Hands, and to be taught the doctrine of the resurrection of the dead and future judgment."<sup>1</sup>

We have here a distinct and clear statement that the baptized are to be prepared for Confirmation, and that the special advent of the Spirit, which comes from the Apostolic Laying on of Hands, was granted to them as a gift of progress and increase. Eulogius also clearly states that Baptism and Confirmation cannot be repeated.<sup>2</sup>

An unknown author, who wrote under the name

<sup>1</sup> Eulogius, *In Phot.* excerpt. ii.

<sup>2</sup> Witasse says of this passage from Eulogius: "En manuum impositionem, quæ confert Spiritum Sanctum eadem est cum apostolicâ, differt a Baptismo, distinctum ab eo effectum habet, nec iterari potest sicut nec Baptismus" (Migne, vol. xxi. p. 705).



of Dionysius the Areopagite,<sup>1</sup> about the close of the fifth century, exercised a profound influence upon the speculative religious thought of his own and also of succeeding ages. S. Thomas Aquinas and the scholastic theology borrowed freely from his speculations, and we trace his theology in the *Divina Commedia* of Dante. Milton's well-known line :

*"Thrones, Dominations, Princedoms, Virtues, Powers,"*

as descriptive of the Angelic Hierarchy, is derived from the theology of the Pseudo-Dionysius.

His language is highly figurative. Speaking of the consecration of the Font, he says: "The Bishop comes to the mother of adoption" (*i. e.* the Font), "and having hallowed the water of it with holy invocations," &c.<sup>2</sup> The phrase "mother of adoption" is of some importance as explaining his phraseology on Confirmation. He says: "The perfecting unction with the ointment (ἡ τοῦ μύρου τελειωτικὴ χρίσις) makes him who has been initiated of a sweet savour, for the sacred perfecting of the Divine birth unites the things initiated with the Sovereign Spirit."<sup>3</sup>

This passage has attracted more attention than

<sup>1</sup> Bishop Pearson thinks that Dionysius wrote at the middle of the fourth century, "*postremis Eusebii temporibus scripsisse nostra fert sententia*" (Vind. Ign. x. p. 263).

<sup>2</sup> Αὐτὸς ἐπὶ τὴν μητέρα τῆς υἱοθεσίας ἔρχεται, καὶ τὸ ταύτης ὕδωρ ταῖς ἱεραῖς ἐπικλήσεσι καθαγιασας κ. τ. λ. (Dionys. *De Hierarch. Eccl.* ii. 253).

<sup>3</sup> *Ib.* ii. sec. 8.

Chap. iii.

*Dionysius  
the Areo-  
pagite.*

*Dionysius  
on the con-  
secration  
of the  
Font.*

*Dionysius  
on the  
τελειωτικὴ  
χρίσις.*

Chap. iii. it deserves amongst Anglican theologians, because it has given the title to Bishop Jeremy Taylor's Treatise on Confirmation. An attempt has been made to interpret its language so as to imply that "the Divine Birth" (θεογενέσια) was not complete without "the perfecting ointment." But the fact that the writer calls the font "the mother of adoption" is enough to show that he considered that "the Divine Birth" was effected by Holy Baptism.

*A brief review of the teaching of the Doctors and Theologians of the East.*

We have now brought our review of the teaching of the Doctors and Fathers of Eastern Christendom down to the beginning of the sixth century. Before proceeding to examine the teaching of the Doctors and Fathers of the West, it will aid our argument if we briefly summarize the salient points of Eastern teaching upon the special subject of our inquiry.

*They teach that Baptism and Confirmation are distinct rites, with separate gifts.*

First of all, we have clear and convincing testimony from the majority of Eastern writers that the gift of the Indwelling Spirit is given in Holy Baptism. If all the writers we have examined do not speak so clearly as S. Cyril of Alexandria on this point, at all events we may fairly infer the same truth from their teaching, as a whole. Then it is equally plain that these writers regarded Confirmation as a distinct rite, conveying the gifts of the Spirit for the ministry of the Priesthood of the laity, and for the perfecting and strengthening of the Christian life. We say this advisedly, notwithstanding many obscurities of expression and confusions of thought. Most of these confusions arose from the undue emphasis laid on the chrism

in Confirmation. The idea of the anointing of wrestlers, and the consequent introduction of an unction before Baptism, and of another unction after Baptism (distinct from the *μύρον* or ointment reserved for Confirmation), tended to minimize and overshadow the Scriptural Imposition of Hands. The gradual introduction of the practice of delegating to a priest the authority to anoint the baptized with the episcopally hallowed *μύρον*, also tended to obscure the true purport and Scriptural dignity which belongs to Confirmation. It became so closely connected with the administration of Baptism that its separate and distinct significance became gradually obscured in the East, until a renewed contact with Western Theology, in the Middle Ages, and subsequently, caused a sounder doctrine of Confirmation to prevail. But the great Doctors and theologians we have been examining had not by any means lost the true theology of Confirmation.

The period of history between the Nicene Council and the pontificate of Gregory the Great is enriched by great theologians in the West, as well as in the East. As we examine the teaching of the four Doctors, and the other leading divines of Western Christendom, during this period, we find ourselves at once in a region of greater definiteness and precision of thought than in that which we have just been exploring. The impress of Roman law and order influenced the Doctors and theologians of the West in the direction of practical method and organization, and we do not

*The practical definiteness of Western Theology.*

Chap. iii. find in their writings as a whole, the same wealth of theological speculation, and subtle analysis of Catholic dogma, which is the special characteristic of the Eastern Fathers.

S. Ambrose, A.D. 374. The first of the four Doctors of the West is S. Ambrose, the "consular" governor of Northern Italy, who was translated from his secular government to the great Episcopal throne of Milan in A.D. 374, by a remarkable wave of popular enthusiasm. In his theological writings he was much influenced by the Alexandrian school, and the practical definiteness of the theology of S. Athanasius.

His teaching on Baptism. His teaching on Holy Baptism is simple and plain. "And so thou hast read that the three witnesses in Baptism are one—the water, the blood, and the Spirit ; for if thou takest away one of these, the Sacrament of Baptism does not hold good. For what is water without the Cross of Christ? A common element without any sacramental efficacy. Nor again does the mystery of regeneration exist without water: *Except a man be born again of water and the Spirit, he cannot enter into the Kingdom of God.* But let the catechumen also believe in the Cross of our Lord Jesus with which he himself is also signed, but unless he shall have been baptized in the Name of the Father and of the Son and of the Holy Ghost, he cannot receive the remission of sins, nor absorb the gift of spiritual grace."<sup>1</sup> It would be difficult to find

<sup>1</sup> "Ideoque legisti quod tres testes in baptismo unum sunt, aqua, sanguis, et Spiritus ; quia si unum horum

a clearer statement of the doctrine of baptismal Chap. iii.  
grace than this.

This testimony of S. Ambrose as to the right form of Baptism explains his words with regard to Baptism "in the Name of the Lord Jesus," which would otherwise distinctly commit him to the opinion that the mention of One Person of the Trinity alone, in the form of Baptism, rendered it valid.

*His interpretation of Baptism "in the Name of the Lord Jesus."*

The reference occurs in his treatise on the Holy Spirit, and he argues for the Godhead of the Holy Ghost from the fact that Baptism "in the Name of Christ" involves and includes the confession of the Godhead of the Father, the Son, and the Holy Ghost. "If thou deniest the Godhead of One, thou overthrowest the whole (si unum neges, totum subrues)." The passage is obscure, and has occasioned much controversy, but it is plain that S. Ambrose is not asserting that the form of Baptism "in the Name of Christ" is of equal validity with the form commanded by our Lord, as Venerable Bede thinks he does, and as Pope

*His reference to Baptism in the Name of Christ.*

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detrahas, non stat baptismatis sacramentum. Quid est enim aqua sine Cruce Christi? Elementum commune, sine ullo sacramenti effectū. Nec iterum sine aqua regenerationis mysterium est: *Nisi enim quis renatus fuerit ex aqua et Spiritu, non potest introire in regnum Dei.* Credit autem etiam catechumenus in Crucem Domini Iesu, quā et ipse signatur, sed nisi baptizatur fuerit in Nomine Patris et Filii et Spiritus Sancti, remissionem non potest accipere peccatorum, nec spiritualis gratiæ munus haurire" (S. Ambr. *De Myst.* p. 413).

Chap. iii. Nicholas I. also declared in his letter to the Bulgarians. Cardinal Bellarmine very shrewdly observes that if S. Ambrose did not intend to *say* what his words appear to mean, the whole foundation of the opinion which Bede and others have drawn from this passage must fall to the ground.<sup>1</sup>

It is worth mentioning because it is the only really ambiguous passage in any early writer of authority which has been cited in support of the view that Baptism "in the Name of Christ" was a valid form. The passage is valuable also because of its context.

S.  
Ambrose  
teaches  
that the  
Spirit is  
given in  
Baptism.

A few lines lower down S. Ambrose says: "Neither is the Spirit separated from the Baptism of Christ because John baptized in penitence, but Christ in the Spirit (*nec a Christi baptisinate Spiritus separatur, &c.*)"<sup>2</sup> Again he says: "In like manner the Lord Himself bears witness that we are born again of the Spirit according to grace, saying, *That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.* It is therefore manifest that the Holy Spirit also is the author of spiritual regeneration because we are created according to

<sup>1</sup> There is an excellent and full discussion of this question in the note of the Benedictine Ed. of S. Ambrose, tom. vi. p. 403. See also the treatise *De Baptismo* (Migne, *Theol. Cursus*, vol. xxi. p. 365). The opinion of Bingham (vol. i. p. 484), that S. Ambrose meant to imply that the use of the Name of One Person of the Trinity would suffice for a valid Baptism is erroneous.

<sup>2</sup> S. Ambr. *De Sp. Sanct.* iii. p. 404.



God, that we may be the sons of God. Therefore Chap. iii.  
 when He has taken us into His Kingdom by the  
 adoption of holy regeneration, are we to deny to  
 Him that which is His own?" (*i.e.* His God-  
 head).<sup>1</sup> In the same treatise S. Ambrose vin-  
 dicates the Godhead of the Holy Ghost by pointing *The Spirit*  
 out that His sanctifying power works in unity of *sanctifies*  
 operation with the sanctification wrought in Baptism *and*  
 by the Father and the Son. ("Ergo sanctificat Pater, quickens."  
 sanctificat et Filius, sanctificat et Spiritus Sanctus;  
 sed una est sanctificatio, quia unum est Baptisma,  
 et una gratia sacramenti."<sup>2</sup>) In another place he  
 indicates the similar unity of operation in the  
 Father, the Son, and the Holy Spirit, in "quicken-  
 ing" or "life-giving" action. "But that thou  
 mayest understand that the quickening of the  
 Father, the Son, and the Holy Ghost is not  
 divided, learn that there is also a unity of  
 quickening; because God Himself quickens by  
 means of the Spirit, for Paul hath said, *He Who*  
*hath raised up Christ from the dead, shall also*  
*quicken your mortal bodies by reason of the Spirit*

<sup>1</sup> Similiter ex Spiritu secundum gratiam nos renasci  
 Dominus Ipse testatur docens, *Quod natum est ex carne*  
*caro est—et quod natum est de Spiritu, spiritus est.* Claret  
 igitur spiritalis quoque generationis auctorem esse Spiritum  
 Sanctum; quia secundum Deum creamur, ut filii  
 Dei simus. Ergo cum Ille nos in regnum suum per adop-  
 tionem sacræ regenerationis adsumpserit, nos Ei quod suum  
 est, denegamus? (S. Ambr. *De Sp. Sanct.* ii. cap. 7,  
 p. 437).

<sup>2</sup> *Ib.* iii. 438,

Chap. iii. *which dwelleth in you.*"<sup>1</sup> After considering the teaching of S. Ambrose in the preceding passages, it is impossible to refer this allusion to the Indwelling of the Life-giving Spirit to any other rite but Holy Baptism, which is the beginning of the spiritual life, whereby and wherein the members of Christ receive the Spirit of Adoption. To make assurance doubly sure we will quote one more passage from this holy Doctor. "If the Holy Ghost, coming upon the Virgin, wrought the Conception of our Lord . . . it is not to be doubted that, coming upon the Font, or upon those who obtain Baptism, He works the truth of regeneration."<sup>2</sup> We have now to consider the teaching of S. Ambrose on Confirmation.

S.  
Ambrose  
on Con-  
firmation.

Commenting on Deut. xxxii. 13, *And He made him to suck honey out of the rock, and oil out of the flinty rock* (R.V.), he applies the words to our Lord giving the gracious sweetness of the gospel, or the Holy Ghost through the unction of the chrism.<sup>3</sup>

<sup>1</sup> Sed ut intelligas Patris et Filii et Spiritus Sancti vivificationem non esse divisam, accipe quia vivificationis quoque unitas sit; quando Ipse per Spiritum vivificat Deus; dixit enim Paulus: Qui suscitavit Christum ex mortuis, vivificabit et mortalia corpora vestra propter inhabitantem Spiritum ejus in vobis. (S. Ambr. *De Sp. Sanct.* ii. cap. 4, p. 431.)

<sup>2</sup> Si ergo superveniens Spiritus Sanctus in Virginem Conceptionem operatus est, . . . non utique dubitandum est quod superveniens in fontem, vel super eos qui Baptismum consequuntur veritatem regenerationis operetur. (S. Ambr. *De Myst.* ix. 198.)

<sup>3</sup> Spiritum Sanctum per chrismatis unctionem (S. Ambr.

We shall see presently that S. Ambrose means Chap. iii. certain definite gifts of endowment by these words, and that he nowhere implies that the Holy Ghost is given in Confirmation and not in Baptism. In commenting upon S. Luke vi. 4, S. Ambrose turns our Lord's reference to the shew-bread, "*which it is not lawful to eat, save for the priests alone,*" into an allusion to the royal priesthood of all Christians, because all the sons of the Church are priests; for we are anointed unto a holy priesthood. The idea of S. Ambrose is clearly that the Confirmation unction is our anointing to the priesthood of the laity. It is expressed even more plainly in another passage where he describes the rites of Baptism and says: "After this thou didst go up unto the Bishop. Consider what followed. Was it not that of which David speaks: 'Like the ointment upon the head, which ran down unto the beard . . . .' It flows down upon the beard because it indictates the grace of the prime of life (*gratiam juventutis*)—to Aaron's beard that thou mayest be made a chosen generation, priestly, precious; for we are all anointed with spiritual grace unto the Kingdom of God and unto the Priesthood."<sup>1</sup> Some have thought that the reference to the ointment upon the head alludes to the baptismal unction which the priest had at this period permission to

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*De Salomone*, iii.). The only doubt as to the genuineness of this work has been expressed by Erasmus, but the *consensus* of authorities ascribes it unhesitatingly to S. Ambrose.

<sup>1</sup> S. Ambr. *De Myst.* vi. p. 189.

Chap. iii. use (*unctio verticalis*). But S. Ambrose is here making a figurative allusion to the priestly anointing of Aaron. It has no reference to the ritual *unctio verticalis*, which took place as a ceremony of Baptism. S. Ambrose is referring to a rite which took place *after* Baptism (*post hæc*). This rite, with its unction (*unctio frontis*), gave the grace of Christian maturity (*gratiam juventutis*), typified by its flowing upon the beard, which is an outward token to adult manhood, and it thereby conferred the spiritual grace (*gratia spiritalis*) of the royal priesthood, involving distinct endowments of a different character from the baptismal gift of the Indwelling Spirit.

The grace  
of  
Christian  
maturity.

Confirm-  
ation con-  
fers the  
Sevenfold  
gifts.

What those distinct endowments were S. Ambrose tells us a little later on. "Remember that thou hast received the spiritual seal, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Strength, the Spirit of Knowledge and Godliness, and the Spirit of Holy Fear, and keep what thou hast received. God the Father hath sealed thee, Christ the Lord hath confirmed thee, and given the earnest of the Spirit in your hearts."<sup>1</sup> Here we have the fulness of the sevenfold Gifts of the Spirit distinctly linked with Confirmation, which S. Ambrose calls "the spiritual seal," in a secondary

Confirm-  
ation the  
seal in a  
secondary  
sense.

<sup>1</sup> Repete quia accepisti signaculum spiritale, Spiritum Sapientiae et Intellectus, Spiritum Consilii et Virtutis, Spiritum Cognitionis atque Pietatis, Spiritum Sancti Timoris; et serva quod accepisti. Signavit te Deus Pater, confirmavit te Christus Dominus, et dedit pignus Spiritus in cordibus tuis (S. Ambr. *De Myst.* vii. p. 193).

sense, although the title "seal" more especially belongs to Baptism.<sup>1</sup> A seventeenth-century writer, the Calvinist Daillé, found this passage a very serious obstacle to his denial of the efficacy of Confirmation. His only resource is to deny that S. Ambrose wrote the book *De Mysteriis* in which the passage occurs. No scholars have followed him in a criticism so subservient to the exigencies of controversy. P. Sirmondus, who wrote a little before Daillé, contends very reasonably, because S. Ambrose does not mention chrism in this passage, that the Imposition of the Hands of a Bishop is the true matter of Confirmation. He was answered by Aurelius and Saintebeuve, but his position is nevertheless the only true one.<sup>2</sup> In the Benedictine edition we find six books *De Sacramentis* ascribed to S. Ambrose. Their teaching very closely resembles that which we find in the books *De Mysteriis*, which are undoubtedly by his pen. Witasse has a very full discussion upon the genuineness of the *De Sacramentis*, and comes to the conclusion that S. Ambrose wrote them.<sup>3</sup> At all events they re-echo his teaching in the *De Mysteriis*, and can be fitly quoted in support of it. The first passage is as follows: "Thou didst bathe in the

Sir-  
mondus.

The books  
"De Sac-  
ramentis."

<sup>1</sup> Dr. Pusey (*On Holy Baptism*, p. 153) mentions the extension of the word seal to Confirmation, though primarily it belongs to Holy Baptism.

<sup>2</sup> See a very careful note in the Benedictine ed. of S. Ambrose, vol. v. p. 192.

<sup>3</sup> See Migne's *Theol. Cursus*, vol. xxi. p. 1166.

Chap. iii. water, and thou didst come to the Bishop. What said he to thee? ‘God, the Father Almighty,’ he said, ‘Who hath regenerated thee with water and the Holy Ghost, and hath given unto thee the forgiveness of thy sins, Himself anoint thee unto eternal life.’ ”<sup>1</sup> Note here the ancient wording of the Confirmation Prayer, which has been in continuous use in Western Christendom, from the time of S. Ambrose to our own day. We find the same opening phrases in the Gregorian and Gelasian Sacramentaries, in the Pontifical of the mediæval English Church, and in our present Order of Confirmation.<sup>2</sup>

*The Confirmation Prayer.*

In the third book, *De Sacramentis*, S. Ambrose repeats his teaching on Confirmation as the seal. “The spiritual seal follows, which ye have heard read about to-day, because, *after the font*, it remains for the *perfecting* to be done ; when, at the Bishop’s invocation, the Holy Spirit is poured forth, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Strength,” &c.<sup>3</sup>

*Confirmation is the perfecting of the baptized.*

<sup>1</sup> Deus Pater Omnipotens, Qui te regeneravit ex aqua et Spiritu Sancti concessitque tibi peccata tua Ipse te ungat in vitam æternam, &c. (S. Ambr. *De Sacr.* lib. ii. 7, p. 219.)

<sup>2</sup> Archbishop Chichele’s Pontifical has the Confirmation Prayer as follows: “Omnipotens Deus, qui regenerare dignatus es hos famulos tuos ex aqua et Spiritu Sancto, Quique dedisti eis remissionem omnium peccatorum, &c. (*York Pontifical*, App. p. 291, ed. Surtees.)

<sup>3</sup> Sequitur spiritale signaculum quod audistes hodie legi, quia post fontem superest ut perfectio fiat, quando ad invocationem Sacerdotis Spiritus Sanctus infunditur, Spiritus Sapientiæ et Intellectus, Spiritus Consilii atque Roboris, &c.



Note here the distinction between Baptism and Confirmation as the *perfection* (τελείωσις of the Greek Fathers) which comes *after the Font*, in the imparting of the Sevenfold Gifts in their fulness of endowment. We may sum up the teaching of S. Ambrose as follows: Holy Baptism is the new birth "of water and the Spirit." The Spirit is not separated from our Lord's Baptism, but in that Baptism the Spirit (equally with the Father and the Son) sanctifies and quickens our mortal bodies by the Divine Indwelling. Confirmation is a distinct rite that follows after Baptism, and is administered by the Bishop with chrism, which is a type of our royal priesthood, and which also, as the spiritual seal, conveys the sevenfold gifts of the Holy Ghost. We need not fall back upon the maxim, "Is qui ungit, manum imponit," to account for the silence of S. Ambrose on the Imposition of Hands, because the ritual of Confirmation undoubtedly included the Imposition of Hands which preceded the use of the chrism with the sign of the Cross.<sup>1</sup>

The greatest work of the life of S. Ambrose was the conversion and baptism of S. Augustine, the

*S. Augustine,  
Bishop of  
Hippo,  
A.D. 395.*

Note here that S. Ambrose uses "Sacerdos" for the Bishop, whom in the preceding chapter he calls "Summus Sacerdos" in describing the ritual of the "lavapedium."

<sup>1</sup> The *Ordo Romanus* of the seventh century, which represents the traditional ritual of Western Christendom, has, *Pontifex—elevatâ et impositâ manu super capita eorum, det orationem &c. tincto pollice in chrismate faciat crucem in frontibus singulorum, &c.*

Chap. iii. greatest Doctor and theologian of the West. The preaching of S. Ambrose at Milan and his own study of the Epistles of S. Paul, caused him to forsake Manichæanism, and the Neo-Platonic philosophy, and in A.D. 387 he received Holy Baptism at the hands of S. Ambrose.

*His vast influence.*

*S. Augustine and Calvin.*

It is not too much to say that the mind of S. Augustine has exercised a paramount influence over the whole subsequent theology of Latin Christendom. The perversion of his views on the Divine Decrees by Calvin, who by the rejection of S. Augustine's earnest belief in sacramental grace, and by the application of a cold logic to matters outside the range of human syllogisms, framed a system of his own out of the ruin wrought upon the Augustinian theology by his perverse interpretation of it, is too well known to need further comment. It is enough to say that S. Augustine's views of Baptism and Confirmation are poles asunder from those of Calvin. Canon Mason has well said that "it would not be hard to show that S. Austin believed the Holy Ghost to be given in Baptism."<sup>1</sup> It is unnecessary therefore to multiply quotations to prove this point. We have already noted S. Augustine's views on our Lord's Baptism, on the baptism administered by the Apostles before our Lord's Resurrection, and on the question of Lay Baptism.<sup>2</sup>

In advocating the baptism of infants, he re-

<sup>1</sup> Canon Mason, *Relation of Confirmation to Baptism*, p. 82.

<sup>2</sup> See above, pp. 47, 54, and 88.

marks: "We say therefore, that the Holy Spirit dwells in baptized infants although they know it not. Dicimus ergo in baptizatis parvulis, quamvis id nesciunt, habitare Spiritum Sanctum." <sup>1</sup> Words could not be plainer. Again he says: "Infants belong to the temple of God, being sanctified with the sacrament of Christ, and being regenerated with the Holy Spirit (Ad templum Dei pertinent parvuli, sanctificati sacramento Christi, regenerati Spiritu Sancto)." <sup>2</sup>

Chap. iii.

*S. Augustine on Infant Baptism.*

*He teaches that Baptism conveys the Indwelling Presence of the Holy Ghost.*

S. Augustine teaches with the utmost clearness in both these passages that infants are regenerated in Baptism by the Holy Spirit, and that the Holy Spirit vouchsafes this Indwelling Presence to the baptized. Dealing with our Lord's Baptism he says that our Lord "was pleased to prefigure His Body, the Church, in which the baptized especially receive the Holy Ghost (in quâ præcipue baptizati accipiunt Spiritum Sanctum)." <sup>3</sup> Again, in declaring the validity of Baptism, even when ministered

<sup>1</sup> S. Aug. *Ep.* 187, *ad Dardan.* c. viii. p. 586.

<sup>2</sup> *Ibid.* c. vi. p. 684. S. Augustine (*Serm.* lxxi. 33), speaking of Baptism as the "remission of sins," "in order that being rescued from the power of the unclean spirit, we may therefore be made the temple of the Holy Ghost, and as by receiving pardon from Him we are cleansed, so we may receive Him, in Himself, as our Indweller for the doing, increasing, and perfecting of righteousness (et a quo mundamur accipiendo indulgentiam, ipsum accipiamus habitorem ad faciendam, augendam, perficiendamque justitiam)." The whole passage evidently alludes to the gift of the Divine Indwelling of the Spirit to the baptized, as temples of the Holy Ghost.

<sup>3</sup> S. Aug. *De Trin.* xv. 46.

Chap. iii. by a bad man, he says : "It is God then Who gives the Holy Spirit, when even such baptize." <sup>1</sup>

*S. Augustine on Confirmation.*

S. Augustine's baptismal teaching being so definite and Scriptural, it remains for us to see what he has to say on the subject of Confirmation. He lays down clearly that the essential gifts of Confirmation are permanent, and distinct from the miraculous gifts, which, as we have previously

*His view of the miraculous χαρίσματα.*

observed,<sup>2</sup> were temporary in their operation, as evidences of the Gospel. "In the first days the Spirit of God was wont to fall on believers, and they used to speak with tongues which they had not learned, as the Spirit gave them utterance. Such signs were suitable for the time. It was fitting that the Holy Ghost should be signified in all languages, because the Gospel of God was about to run its course through all languages over the whole world. That sign was given and passed away. Is it expected in any way of those on whom the hand is laid that they may receive the Holy Ghost that they should speak with tongues? Or when we laid hands on yonder infants, did you each look to see whether they spoke with tongues? And was there any of you so perverse-hearted as to say when you saw they did not speak with tongues: 'These have not received the Holy Ghost, for if they had received Him they would speak with tongues as was the case in those days'?" <sup>3</sup>

*Infant's Confirmation.*

<sup>1</sup> S. Aug. *De Bapt.* v. par. 28.

<sup>2</sup> p. 65.

<sup>3</sup> *Primis temporibus cadebat super credentes Spiritus Sanctus; et loquebantur linguis, quas non didicerant, quo-*

When we bear in mind S. Augustine's previous Chap. iii. teaching on Baptism we can see what he means by this passage. He has clearly laid down the doctrine of the Divine Indwelling of the Spirit as the gift of Baptism, and his language regarding the gift of the Spirit through the Laying on of the Hand can only mean those permanent gifts of endowment and ministry which underlay the miraculous *χαρίσματα* given by Confirmation in the Apostolic age. Calvin's treatment of this passage is very strange, for he attempts to show that S. Augustine did not attach any sacramental efficacy to Confirmation, and further that the Apostolic Laying on of Hands was only temporary, and intended to convey visible and miraculous gifts.<sup>1</sup> Antonio de Dominis partly follows Calvin, and denies that there is any efficacy in Confirmation beyond that of a prayer for the Holy Spirit to rest upon the baptized.

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modo Spiritus dabat eis pronuntiare. Signa erant tempori opportuna. Oportebat enim ita significari in omnibus linguis Spiritum Sanctum; quia Evangelium Dei per omnes linguas cursurum erat toto orbe terrarum. Significatum est illud, et transiit. Numquid modo quibus imponitur manus, ut accipiant Spiritum Sanctum, hoc expectatur ut linguis loquantur? aut quando imposuimus manum istis infantibus, attendit unusquisque vestrum utrum linguis loquerentur? Et cum videret eos linguis non loqui, ita perverso corde aliquis vestrum fuit, ut diceret: Non acceperunt isti Spiritum Sanctum, nam si acceperunt, linguis loquerentur quemadmodum tunc factum est? (S. Aug. *Tract. in Ep. Joan.* vi. 9.)

<sup>1</sup> Calvin, *Inst.* iv. c. 19. Antonio de Dominis is ably answered by Witasse (p. 689).

Chap. iii.

*S. Augustine on the Imposition of Hands.*

In his controversy with the Donatists, S. Augustine did not take S. Cyprian's view on heretical baptism. He accepted the baptism of the Donatists as valid, but he did not accept the Confirmation of a Donatist Bishop. He had to justify this position, and in so doing he appears to teach that Confirmation can be repeated. But we shall prove that he meant to teach nothing of the kind. The passage runs as follows: "When it is said that the Holy Spirit is given only in the Catholic Church by the Imposition of the Hand, no doubt our Fathers intended us to understand what the Apostle says, *Because the love of God is shed abroad in our hearts through the Holy Ghost Which is given us.* For this is that love which they have not who are cut off from the communion of the Catholic Church. Those who do not love the unity of the Church have not the love of God, and accordingly we see that it is rightly said that the Holy Ghost is not received except in the Catholic Church. . . . But the Imposition of the Hand is not, like Baptism, incapable of repetition."<sup>1</sup> The Donatists made a strong point of the assertion that Imposition of the Hand could not be repeated. So far they were right. But S. Augustine declares that the mere outward action of Imposition, considered apart from Confirma-

<sup>1</sup> Spiritus Sanctus, quod in sola Ecclesia Catholica per manus impositionem dari dicitur, nimirum hoc intelligi majores nostri voluerunt quod Apostolus ait, Quoniam caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum qui datus est nobis. Ipsa enim caritas, &c. (S. Aug. *De Bapt.* iii. c. 16.)



tion validly administered, was, by itself, an act Chap. iii.  
capable of repetition. It was used in the re-  
conciliation of heretics to the Church, and *S. August-  
tine's view  
of the  
repetition  
of the Im-  
position of  
Hands.*  
although it appears to have been generally used in  
this case as being actually the outward sign of  
Confirmation, there were cases in which it had  
merely a reconciling effect.<sup>1</sup> The value of the  
passage to our present argument of course depends  
on its opening sentence, where S. Augustine cate-  
gorically asserts that the Laying on of Hands is the  
appointed outward sign of the inward spiritual  
grace of Confirmation.

S. Augustine also alludes to the symbolism of  
the chrism in Confirmation.

In his comment on Ps. cxxxii., he takes the same  
view as S. Ambrose. "The ointment upon the  
head which flowed down unto the beard," is with  
him a type of the Unction of Confirmation. Like  
S. Ambrose, he does not allude to the *unctio  
verticalis* by taking the words "upon the head"  
literally. He says: "In this unction you will see  
that the sacrament of the chrism is to be inter-  
preted, which indeed is holy amongst the class  
of visible signs, *even as Baptism itself is* (quod  
quidem in genere visibilium signaculorum sacro-  
sanctum est: sicut ipse Baptisma)." <sup>2</sup>

There is a distinct separation between the

<sup>1</sup> Witasse has a learned note on this passage of S. August-  
tine in his Treatise on Confirmation. Cardinal Bellarmine  
takes the view that S. Augustine is asserting that "manus  
impositio reconciliatoria" can be repeated (Bell. *De Conf.*  
c. 7).

<sup>2</sup> S. Aug. lib. ii. *Cont. Petal.* c. 104.

Chap. iii. sacrament of the chrism and Holy Baptism, which enables us to clear up the meaning of some other passages of S. Augustine which have been utilized by those who identify Baptism and Confirmation as forming practically one Sacrament. In one place he speaks of a child restored to life for the purpose of being baptized. His mother "immediately took him to the priests. He was baptized, he was consecrated, he was anointed, he received the Imposition of the Hand. When all the sacraments were accomplished he was taken."<sup>1</sup>

*His meaning.*

*He does not include Confirmation as one of the baptismal rites.*

A modern divine has treated this passage as if it divided Holy Baptism into three or four "sacraments." But, even if we had not other passages in S. Augustine, clearly distinguishing between Baptism and Confirmation, this particular passage does not help the theory of division and confusion. The very mention of the word "sacraments" in the plural is clearly against the theory that S. Augustine meant to include several sacramental rites as forming part of the Sacrament of Holy Baptism. But the passage does bring one circumstance to light which is clear enough from the first reference to Imposition of Hands which we quoted from S. Augustine. Both passages alike show that the Confirmation of Infants had become a common practice, notwithstanding the fact that no Scriptural testimony can be adduced in its favour. But we shall recur to this point when we discuss the question of the most fitting age for candidates of Confirmation.

<sup>1</sup> S. Aug. *Serm.* cccxxiv.

S. Jerome ranks next to S. Augustine as a theologian and Doctor of Western Christendom. His writings are occasionally marred by a controversial spirit, and a tendency to overbalance the due proportions of an argument to serve an immediate purpose. But, notwithstanding these blemishes, the witness of S. Jerome is most important in considering the Scriptural relation of Holy Baptism to Confirmation. Canon Mason finds him a difficult witness, and is compelled to admit "that he regarded the gift of the Spirit as an essential part of regeneration."<sup>1</sup> One of S. Jerome's earliest theological works was his dialogue against the followers of Lucifer of Cagliari, who had set up a schism at Antioch based on a refusal to admit the episcopal character of the Bishops who had been betrayed by weakness into signing the insufficient creed of the Council of Rimini in A.D. 359. S. Jerome contended that the uncompromising orthodoxy of Lucifer and his followers was in itself schismatical and un-Catholic. The question of the full spiritual validity of the baptisms administered, with the right form and matter, by these Arianizing Bishops was keenly debated at Antioch. S. Jerome maintained their full validity against the Luciferians, who, whilst not repeating them, denied their spiritual effect, and thus we trace incidentally his own views on Baptism and Confirmation. The Luciferian in the dialogue takes the line that a layman baptized by these Bishops may be admitted,

S.  
Jerome,  
A.D. 363.

His  
dialogue  
against  
the Luci-  
ferians.

<sup>1</sup> Mason on *Confirmation*, p. 163.

Chap. iii. but that a Bishop who had not maintained the full Nicene faith must lay down his episcopal office (deponat sacerdotium). "I receive the penitent layman by imposition of the hand, and the invocation of the Holy Ghost (per manus impositionem et invocationem Spiritus Sancti), knowing that the Holy Spirit cannot be conferred by heretics."

*Reception of a penitent layman by Confirmation.*

S. Jerome, as the orthodox disputant, replies: "When a man baptized in the Father, the Son, and the Holy Ghost becomes a temple of the Lord, when the old fabric is broken up and a new shrine of the Trinity is built,—how can you say that among the Arians there can be forgiveness of sins without the coming of the Holy Ghost?" S. Jerome is here contending that it is illogical to accept Arian baptism at all, unless it is admitted to be absolutely valid in the full sense of making a man the "temple of the Lord." These weak brethren, who did not really deserve the title of Arian, used the right form and matter of Holy Baptism, and therefore S. Jerome accepts their baptisms as being valid. The importance of the passage to our argument is manifest as an exposition of S. Jerome's own views on Baptism. He proceeds:

*He declares that the Holy Spirit is received in Baptism.*

"If the Arian cannot give the Holy Spirit, he cannot baptize, because there is no baptism of the Church without the Holy Spirit (quia Ecclesiæ Baptisma sine Spiritu Sancto nullum est). But you, when you receive one who has been baptized by him, and afterwards invoke the Holy Spirit, you ought either to baptize him, in that he cannot

be baptized without the Holy Spirit, or, if he has been baptized in the Holy Spirit, cease from invoking upon him the Spirit *Whom he received at the time when he was baptized* (desine ei invocare Spiritum, quem tunc, cum baptizaretur, accepit)."<sup>1</sup>

S. Jerome in this passage states with the utmost clearness that the special gift of Holy Baptism is the Holy Spirit, which inhabits the baptized so that they become temples of the Lord. He does not believe that the gift of the Indwelling Spirit is deferred until Confirmation, and he is arguing against the Luciferian view that Confirmation conferred the baptismal gift of the Spirit upon heretics returning to the Church whose baptism was not repeated as *invalid*, but at the same time was considered void of the gift of the Holy Spirit.

*Clearness  
of S.  
Jerome's  
teaching.*

The upholders of the theory that the gift of the Indwelling Spirit is deferred until Confirmation find S. Jerome's words a serious difficulty. A modern writer who holds this view finds himself compelled to say that "Jerome might have learned better from the great African divine whose language he is using." But a statement of this kind cannot carry any weight in a calm and dispassionate theological inquiry. We can therefore pass it by with the remark that "the great African divine" (presumably Tertullian), as we have previously shown, cannot be pressed into the service of the new theory more readily than the Doctor with whose teaching we are now dealing.

<sup>1</sup> S. Jerome, *Adv. Lucif.* Works, vol. iv. p. 292.

Chap. iii. We now come to the doctrine of Confirmation which was held in common by both S. Jerome and the Luciferians. The Luciferian replies to S. Jerome's assertion that the Holy Ghost is given in Baptism even amongst heretics who use the right matter and form.

*Confirmation derived from Scriptural authority and Catholic usage.*

In replying, he asserts the doctrine of Confirmation in a manner which appears to assume that S. Jerome ignored the fact that the Spirit's gifts are conferred by the Laying on of Hands. The Luciferian says: "Do you not know that this is the custom of the Churches, that hands should afterwards be laid on the baptized, and the Holy Ghost thus invoked upon them? Do you ask where it is written? In the Acts of the Apostles. Even if there were not the authority of Scripture in support of the usage, the consent of the entire world to this view would have the force of a precept. (An nescis, etiam ecclesiarum hunc esse morem, ut baptizatis postea manus imponantur, et ita invocetur Spiritus Sanctus? Exigis ubi scriptum sit? in Actibus Apostolorum. Etiamsi Scripturæ auctoritas non subesset, totius orbis in hanc partem consensus instar præcepti obtineret.") This statement of the doctrine of Confirmation from the Luciferian point of view is most important, because S. Jerome admits the facts alleged whilst he does not admit the erroneous deductions made by his opponent from the facts. We must once more make it clear that the Luciferian believed that heretical baptism need not be repeated and



could be accepted, but that it did not confer the gift of the Holy Ghost, which was deferred till those baptized in heresy were confirmed in the Church. The Luciferian, in dealing with heretical baptism, practically anticipated the modern theory that the baptismal Gift of the Indwelling Spirit is deferred until Confirmation, and he appealed to the well-known fact that, after Baptism, the separate rite of Confirmation was used in the Church, with Imposition of Hands as its outward sign, as a matter of Scriptural authority and Catholic usage. Chap. iii.

S. Jerome replies : "I do not deny that this is the usage of the Churches, that the Bishop should make excursions to those who have been baptized some distance away (*i. e.* from his *cathedra*), in smaller towns by priests and deacons, for the purpose of laying his hand upon them for the invocation of the Holy Ghost. (Non quidem abnuo hanc esse ecclesiarum consuetudinem ut ad eos qui longe in minoribus urbibus per presbyteros et diaconos baptizati sunt, episcopus ad invocationem sancti Spiritus manum impositurus excurrat.) But if the Bishop lays his hand, he lays it upon those who have been baptized in the right faith. . . . The Holy Ghost does not take up His abode in any but a pure faith, nor is He made an indweller of a temple which has not true faith for its minister." S. Jerome's argument is that the Bishop does not lay his hands upon any that have not been validly baptized with the true matter and *An ordinance distinct from Baptism.*

Chap. iii. form of Holy Baptism, because those only who have received the Divine Indwelling by being "baptized in the right faith," are fit recipients for Confirmation. S. Jerome then proceeds to set the doctrine of Confirmation upon its proper basis.

*The Holy Ghost is received in Baptism and His further gifts in Confirmation.*

"But if at this point you ask why a man who has been baptized in the Church does not receive the Holy Ghost except by the hands of the Bishop, Whom we assert is bestowed in valid baptism (Quem nos asserimus in vero Baptismate tribui), learn that this practice comes down from this authority, namely, that the Holy Ghost came down upon the Apostles after our Lord's Ascension." S. Jerome here asserts again most clearly that the Holy Ghost is given in Baptism, but that a further gift of the Holy Ghost is conferred on the baptized by the laying on of the hands of the Bishop, which is a practice of Apostolic authority, and answers to the gifts of ministry and endowment which were conferred on the Apostles, after our Lord's Ascension, at Pentecost. He states that Confirmation is not necessary to salvation, and in so doing uses words that need some explanation. "And in many other passages we find that the same thing (*i. e.* Confirmation) took place rather for the honouring of the Bishop's office than for a law of necessity."

*Confirmation not absolutely necessary to salvation.*

S. Jerome here does not mean to disparage Confirmation, and his expression about the honouring of the Bishop's office amounts to no more than a strong assertion that a part of the

Bishop's office in Confirmation is that of gathering together under his own hand the baptisms performed by his priests and deacons by virtue of his being the centre of diocesan unity. This is made clear by his subsequent remark, "that the safety of the Church depends upon the dignity of her chief priest, and if there be not some peculiar power given to him, surpassing that of all others, there will be as many schisms in the Churches as there are priests." S. Jerome's reason for restricting the power of Confirmation to Bishops alone is characteristic of his practical turn of mind, but we need not assume that he did not realize that the highest reason for restricting the administration of Confirmation to Bishops is that they are the successors of the Apostles. But S. Jerome's clear definition of Confirmation as the Pentecost of the soul does not blind him to the fact that it is not the only channel through which the gifts of the Spirit are imparted, and further, that it is not absolutely necessary to salvation. He has stated with sufficient clearness that the Gift of the Indwelling Spirit is given in Baptism, and that it is not deferred till Confirmation. "Otherwise," he says, "if the Holy Ghost flows down only at the intercession of a Bishop, we must mourn for those who, having been baptized by priests and deacons, in villages, or in forts, or in more remote places, have died before they were visited by the Bishops. (Alioqui si ad episcopi tantum deprecationem Spiritus Sanctus defluit, lugendi sunt, qui in

Chap. iii.

*Confirmation the prerogative of the Bishop as the centre of unity.*

Chap. iii. viculis aut in castellis, aut in remotioribus locis per presbyteros et diaconos baptizati, ante dormierunt, quam ab episcopis inviserentur.”<sup>1</sup>)

We note here first of all the sharp distinction between Baptism and Confirmation as two distinct rites, and in the next place we can observe that it had become customary for the Bishops to make periodical visits to the villages and towns of their dioceses which were remote from their Cathedrals, for the purpose of administering Confirmation. S. Jerome in this passage clearly implies that persons dying unconfirmed through no fault of their own may safely rely upon the grace of their Baptism. This is the plain teaching of the Catholic Church, and in no way disparages the paramount importance of Confirmation where it may be had.

*Daillé in-  
terprets S.  
Jerome's  
words  
wrongly.*

It is natural to expect that Daillé would argue from these passages of S. Jerome that Confirmation was only a matter of ecclesiastical order. He shows considerable patristic learning and also considerable power of tortuous special pleading in his attempt to disprove the Scriptural authority for Confirmation. As a specimen of his arguments it is enough to say that he denies that either S. Jerome or his Luciferian opponent adduce any other than ecclesiastical authority for Confirmation, when, as our quotations show, the Luciferian refers to the Acts of the Apostles, and S. Jerome likens Confirmation to Pentecost. He also argues against Confirmation because S. Jerome says that the

<sup>1</sup> S. Jerome, *Adv. Lucif.* vol. iv. pp. 294, 295.

custom of the Bishops to journey forth for the purpose of holding Confirmations was the "custom of *the Churches*," and does not use the phrase "omnium ecclesiarum." Daillé's treatise is a great object lesson to show how little use patristic learning is to a man whose standpoint is a denial of Apostolic order and sacramental grace.<sup>1</sup>

We may sum up S. Jerome's testimony as follows : *Summary of the teaching of S. Jerome.*  
 (i.) He teaches that the Divine Indwelling of the Spirit is the special gift of Baptism, wherein we are made temples of the Holy Ghost. (ii.) The gifts of the Spirit in Confirmation are supplemental, and Confirmation *per se* is not necessary to salvation. (iii.) The lawful minister of Confirmation is the Bishop as the successor of the Apostles. S. Jerome's testimony on this last point is of special importance when we come to the consideration of the witness of S. Gregory the Great, the last of the four Doctors of Western Christendom. The pontificate of S. Gregory the Great (A.D. 590—604) closes the patristic period of Church history, which we are examining in the present chapter, and on that account it might have been better to reserve S. Gregory's testimony till we have dealt with all the lesser theologians of the period. But on the whole it is

*S. Gregory the Great, A.D. 590.*

<sup>1</sup> Witasse has well observed with regard to Daillé's treatment of S. Jerome : "Dalleum Calvinistarum more de sanctis Patribus nec prudenti animo, nec ea, quâ par est, veneratione loqui." He might have added that the true key to the interpretation of Catholic Fathers and theologians is a knowledge of the Catholic Faith coupled with the humility which that knowledge begets.

Chap. iii. more convenient to group together the four Doctors of the West as we have done in the case of the four Doctors of the East, and therefore we shall proceed to consider the teaching of S. Gregory. The main difficulty with regard to S. Gregory's testimony is the interpretation of a letter written by him to the Bishop of Cagliari, in which he is thought to have given permission for a priest to confirm in the absence of a Bishop. But we shall discuss this fully in its proper place. S. Gregory's teaching on Baptism is very definite. Referring to Cant. vi. 10 he says, "*Who is this that cometh up blanchèd?* For because Holy Church has not a heavenly life by nature, but on the Spirit adding Itself is arrayed with beautifulness of gifts, she is described as not white but 'blanchèd.' And observe . . . in this place (Job xxviii. 19) that he might distinguish the dye of true virtues from the staining of the philosophers, whilst speaking of dyes, he added 'the purest.' For those are rightly called 'the purest dyes,' who were aforetime foul through wicked deeds, yet, the Spirit coming upon them, are clothed with the brilliancy of grace, that they should appear far other than they were. Whence also 'Baptism' (*i. e.* dyeing, *tinctio*) is the name given to our own descending unto the water itself. Since we are 'dyed,' and we, who were before unsightly by the deformity of bad habits, on the faith being received are rendered beautiful by grace and the adornment of virtues." <sup>1</sup>

*S. Gregory  
on Holy  
Baptism.*

*The Spirit  
given in  
Baptism.*

<sup>1</sup> S. Greg. *Moral.* xviii. par. 87.



Again he says: "Every man that is not absolved by the water of regeneration is tied and bound by the original bond. . . . For that every living being is conceived in the guilt of our first parent, the Prophet witnesseth, saying, *In sin hath my mother conceived me* (Ps. li. 5). And that he who is not washed in the water of salvation does not lose the punishment of original sin, Truth (*i. e.* our Lord) plainly declares by Itself in these words, *Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.*"<sup>1</sup>

Chap. iii.

And the remission of sins.

In these passages S. Gregory states that Holy Baptism conveys the remission of sins and the gift of the Spirit as the source of virtues and holiness. In another place he sets forth with great clearness the fact that the members of Christ receive the Spirit of Adoption *through* Christ, which is an indirect testimony to the fact that the Holy Spirit as the Indweller of our Lord's Humanity, becomes also our Indweller when we are made members of the Second Adam. He says that the Son is the Mouth of God, and that Its sound is the Holy Ghost.

"A sound therefore proceeds from the Mouth of the Lord, when His Consubstantial Spirit, *coming to us through His Son*, breaks through the deafness of our insensibility. Hence it is that Paul speaks of this Spirit of the Only Begotten as of this sound of His Mouth. *For ye have not received the Spirit of bondage again unto fear*,

<sup>1</sup> S. Greg. *Moral.* iv. Pref. ii.

Chap. iii. *but ye have received the Spirit of Adoption of sons, And the Spirit of Adoption.* *whereby we cry Abba, Father."*<sup>1</sup>

It would be impossible without doing violence to the context and to the whole tenor of the theology of S. Gregory to interpret this passage in any other way than we have done.

*S. Gregory on Confirmation.*

*Confirmation conveys the gifts of the Holy Spirit through the Imposition of the hands of the Bishops.*

We may now turn to S. Gregory's doctrine of Confirmation. In his Homilies on the Gospels he says to the Bishops of the Church: "Through us indeed the faithful come to Holy Baptism, are blessed by our prayers, and receive the Holy Ghost from God by the Imposition of our Hands."<sup>2</sup> We note here first of all that S. Gregory's teaching on Holy Baptism precludes the possibility of our mistaking his meaning when he states that the Holy Ghost is received by the Imposition of the hands of the Bishops. He plainly means here the Confirmation gifts of Πνεῦμα "Ἁγίου as distinct from the Indwelling Presence of the Spirit of Adoption which is the consequence of our baptismal union with the Second Adam. The passage is valuable as expressing the fact that the outward sign of Confirmation is the Laying on of Hands, and that, since S. Gregory addressed his homily to Bishops, he also plainly maintains that the Bishop is the

<sup>1</sup> S. Greg. *Moral.* vol. xxvii. p. 34.

<sup>2</sup> Per nos quidem fideles ad sanctum Baptisma veniunt, nostris precibus benedicuntur, et per Impositionem nostrarum manuum a Deo Spiritum Sanctum percipiunt. (S. Greg. *Hom.* xvii. par. 18.)

minister of Confirmation. S. Gregory was careful not to confuse Unction with the true matter of Confirmation. He says that "Balsam mingled with oil by the blessing of the Bishop, is made 'chrism' by which the gifts of the Holy Spirit are represented."<sup>1</sup> The use of unction in Confirmation is a beautiful symbolism, which ought never to have fallen into disuse in the Anglican Church, but its disuse must be traced to a reaction from the erroneous view that chrism formed the true matter of Confirmation. It is interesting to note that S. Gregory, the author of the Augustinian mission, and the founder of the See of Canterbury, did not hold the erroneous views on chrism which his successor Eugenius IV. put forward, but was in practical agreement with the Anglican divines of 1543.<sup>2</sup>

Chap. iii.

*Uction  
not the  
true  
matter of  
Confirmation.*

S. Gregory also teaches that the sevenfold gifts of the Spirit are conveyed to us as the inward grace of Confirmation. Referring to the reception of penitent heretics into the Church by Confirmation, he says, "Heretics on returning to the Church receive through the offering of humility the gift of the sevenfold Spirit of grace."<sup>3</sup>

*S. Gregory  
on the  
Sevenfold  
gifts.*

<sup>1</sup> Balsamum cum oleo, pontificali benedictione chrism efficitur, quo dona Sancti Spiritus exprimuntur. (S. Greg. *Exp. in Cant.* c. i.) <sup>2</sup> See pages 78 and 93.

<sup>3</sup> S. Greg. *Moral.* xxxv. sec. 14. In *Moral.* Pref. 17, we find a parallel passage which says "that heretics being penetrated with the bountiful streams of Divine Grace, return to the unity of the Church . . . in confessing they receive the Spirit of sevenfold grace."

Chap. iii.

S. Gregory in a beautiful passage alludes to the Holy Spirit as forming first of all the four cardinal virtues, Prudence, Temperance, Fortitude, and Justice, and then, "in order that the same mind may be *perfectly* fashioned to resist every species of assault, doth afterwards give it a temper in the Seven Virtues, so as against folly to bestow *Wisdom*; against dulness, *Understanding*; against rashness, *Counsel*; against fear, *Courage*; against ignorance, *Knowledge*; against hardness of heart, *Piety*; against pride, *Fear*." <sup>1</sup> S. Gregory here plainly alludes to the sevenfold gifts of Confirmation as being gifts of increase for the perfect equipment of the Christian for his warfare.

S.  
Gregory's  
supposed  
permission  
for priests  
to confirm.

With regard to the permission for priests to confirm, which S. Gregory is supposed to have given, it is enough, at this stage of our inquiry, to say that he decided definitely in a letter to Januarius, Bishop of Cagliari in Sardinia, that "Priests must not presume to sign baptized infants on the forehead with the sacred chrism. But let priests touch the baptized with ointment on the breast, so that the Bishops afterwards may anoint them on the forehead." <sup>2</sup> The Sardinian clergy appear to have taken umbrage at S. Gregory's decision, and in a second letter he says that "in his decision he only acted in accordance with the ancient usage of his own Church," but if "there are persons who are aggrieved at this thing, we permit priests to touch the baptized on the forehead with

<sup>1</sup> S. Greg. *Moral.* ii. c. 77.

<sup>2</sup> S. Greg. *Ep.* lib. iv. 9.

chrism, *where Bishops are not to be had.*"<sup>1</sup> We Chap. iii. have already shown that S. Gregory regarded the Imposition of Hands as the true matter of Confirmation, and by this concession of the chrism to priests he by no means must be considered as giving dispensation to priests to confirm.<sup>2</sup>

We now pass from the consideration of the teaching of the four Doctors of Western Christendom to a review of the testimony of the Western theologians who belong to their period of Church history.

S. Hilary, Bishop of Poitiers (A.D. 350), has S. Hilary  
of  
Poitiers,  
A.D. 350. been fitly termed "the Athanasius of the West." He was one of the few Western divines who had a thorough knowledge of the theology of the East, and his great work *De Trinitate* is a most able and lucid defence of the Nicene Faith.

S. Hilary clearly connects the gift of the Holy His teach-  
ing on  
Baptism. Ghost with Baptism. He says: "Undoubtedly when we have been regenerated through the Sacrament of Baptism, we experience the greatest joy on feeling within us some beginnings of the Holy Ghost."<sup>3</sup> His use of the word *renatis* for "regenerated" leaves no room for doubt that he referred "the beginnings of the Holy Ghost" to the first conscious movements towards holiness

<sup>1</sup> S. Greg. lib. iv. 26.

<sup>2</sup> This is the opinion of Estius, Aurelius, and Petrus de Marca, who considered that S. Gregory, in permitting the chrism, by no means intended to concede that this chrism constituted "the Sacrament of Confirmation."

<sup>3</sup> S. Hil. *Tract. in Ps. lxiiv.* par. 15.

Chap. iii.: which spring from the realization of the baptismal gift of the Indwelling Spirit. The parallel use of the word *renatis* in Article IX. will occur to most of us who have compared the Latin of the Article with its English equivalent. But S. Hilary was aware that there was a further *gratia augmenti* in the perfecting gifts of the Holy Ghost, which were given, after Baptism, by a distinct rite or ordinance. He says: "The cleansing which gives that perfect purity is reserved for us even after the waters of Baptism (*est etiam post baptismi aquas reposita*) to sanctify us by the coming of the Holy Ghost."<sup>1</sup> He evidently alludes to Confirmation as the Pentecost of the soul, although his language is faulty in describing the Confirmation gifts of endowment as "a cleansing," which is an expression properly belonging to Baptism. But he atones for this confused expression in another passage where he views the infants upon whom our Lord laid His Hands in blessing as a type of the Gentiles; "Who, the Lord says, were not to be forbidden, because of such is the Kingdom of Heaven. For the bestowal and gift of the Holy Ghost was to be vouchsafed to the Gentiles without the work of the Law, by means of Imposition of the Hand and prayer."<sup>2</sup>

*S. Hilary  
on Con-  
firmation.*

*S. Hilary  
connects  
the Con-  
firmation  
gift of the  
Holy  
Spirit  
with the  
Laying on  
of Hands  
as its  
matter,  
and  
prayer as  
its form.*

S. Hilary carefully avoids including unction as part of the matter of Confirmation, although elsewhere he alludes to its use as typical of the

<sup>1</sup> S. Hil. *Tract. in Ps cxviii.* par. 5.

<sup>2</sup> *Ib. Comm. in Matt. xix.* par. 3.



anointing of the Spirit. For him the Imposition of the Hand was the *matter*, and prayer the due *form* of Confirmation as a means of grace. It is worth noting that S. Hilary does not afford the least hint that he looked upon our Lord's benediction of little children as affording a precedent for Infant Confirmation. We may take next in order S. Pacian, Bishop of Barcelona, who was contemporary with S. Hilary of Poitiers, and who, in his letters written against Novatianism, expresses some remarkable views on Baptism and Confirmation. The Novatian Sempronian, with whom he was arguing, denied that the power of the keys had descended to the Catholic Episcopate from the Apostles. S. Pacian replies: "Was it permitted to the Apostles alone to bind and to loose? If so, it follows that to them alone it was allowed to baptize, and to give the Holy Spirit, and to cleanse the sins of the Gentiles, for all this the Apostles and none others were ordered to do. . . . If therefore the power of the Laver and the chrism, which are far greater spiritual gifts, has descended from them to the Bishops, then the right of binding and loosing came to them as well. . . . Therefore neither the chrism, nor baptism, nor the remission of sins was *granted* (*i. e.* by the congregation) to his sacred power (*i. e.* the Bishop's), because nothing is entrusted to a self-usurped claim, and the whole of that right descended lawfully from the Apostles."<sup>1</sup>

Chap. iii.

S. Pacian,  
A.D. 350.*His testimony to the doctrine of Apostolic succession.*

<sup>1</sup> An tantum ligare ac solvere solis apostolis licet? Ergo et baptizare solis licet, et Spiritum Sanctum dare solis, et

Chap. iii. S. Pacian here gives us most valuable testimony to the doctrine of Apostolic succession, and its clearness makes us regret the more his mistaken doctrine on Baptism and Confirmation. This passage however is free from error, and in it he plainly teaches that Confirmation is a rite distinct from Baptism which conveys the Holy Spirit and which is administered by the Bishop alone, as the lawful successor of the Apostles.

*He distinguishes between Baptism and Confirmation.*

But in another passage he falls into a similar error to that in the treatise *De Rebaptismate*, where the birth of water is applied to Baptism, and the birth of "the Spirit" to Confirmation.

*S. Pacian's confused language on Baptism and Confirmation.*

He quotes the text, "As many as received Him, to them gave He power to become the sons of God" (S. John i. 12), and he comments upon it as follows: "These things cannot be accomplished otherwise unless by the sacrament of the Laver, the Chrism, and the Bishop. For by the Laver sins are purged; by the Chrism the Holy Ghost is poured upon us, and both these things we gain from the hand and mouth of the Bishop, and thus the whole man is

---

solis gentium peccata purgare; quia totum hoc non aliis quam apostolis imperatum est . . . Si ergo et lavacri et chrismatis potestas, majorum longe charismatum, ad episcopos inde descendit, et ligandi quoque jus adfuit atque solvendi. Ergo, nec chrisma, nec baptisma, nec criminum remissio sanctæ potestati ejus (sc. episcopi) indulta est; quia nihil propriâ usurpatione mandatum est totumque id ex apostolis jure defluxit. (S. Pacian, *Ep. ad Sempr.* i. 6.)

regenerated and renewed in Christ.”<sup>1</sup> S. Pacian here uses very inaccurate language. He appears to attribute regeneration to the Chrism as well as the Laver, and his words go beyond the limits of the theologians who describe Confirmation as the completion of Baptism. His language has been eagerly caught up by Daillé, who uses him as a witness to his view that Confirmation was a mere ritual adjunct of Baptism, and on this account could be dispensed with as an unnecessary ceremony.

Chap. iii.

*His language used by Daillé as an argument against Confirmation.*

His joining the Laver and the Chrism in this passage under the generic term of “the sacrament,” has been somewhat unfairly adduced as outweighing his previously-quoted words, which regard them as distinct rites, and Daillé strongly presses this phrase, which seems to identify them as a justification for the entire abrogation of Confirmation by the Calvinists. It is a curious coincidence that Daillé is in agreement with the modern divines who desire to identify Confirmation with Baptism in his treatment of the isolated passages from the Fathers which seem to favour their view. Of course Daillé’s purpose widely differs from theirs. They press the view of identification in order to exalt Confirmation at the

<sup>1</sup> Hæc autem compleri aliàs nequeunt, nisi lavacri et chrismatis et Antistitis sacramento ; lavacro enim peccata purgantur : chrismate Sanctus Spiritus perfunditur : utraque vero ista manu et ore antistitis impetramus, atque ita totus homo renascitur et renovatur in Christo. (S. Pacian. *De Bapt.* par. 6.)

Chap. iii. expense of Holy Baptism,<sup>1</sup> whilst the Calvinist divine takes the same line of argument in order to prove it "an otiose ceremony," belonging to the ancient ritual of Baptism, which the superior enlightenment of Protestant Christianity has done well to discard. We do not desire to minimize unduly the few passages from ancient writers which appear to favour this modern theory of Confirmation. But we claim to have already proved it to be un-Scriptural, and the isolated testimonies of a few Bishops and divines, whose language is not always consistent with their other writings, and whose scattered phrases must not be set against the *consensus* of the Catholic Doctors and theologians of East and West alike, cannot prove that such a theory can agree with the *quod semper, quod ubique, quod ab omnibus* of the undivided Church of Christ.

*The  
advocates  
of the  
identifica-  
tion theory  
make a  
similar  
use of S.  
Pacian.*

To lay over-much stress upon the single testimony of S. Pacian, or of any other individual Bishop or theologian, is contrary to sound

<sup>1</sup> Canon Mason summarizes S. Pacian's teaching as follows, without the least hint that he does not himself endorse it: "But the Spirit is not given by the Laver, of which the function is to wash away sins; it is given by the Chrism, together with the hand and mouth of the Bishop. When that has been received, Baptism is complete, and the man regenerate" (Mason on *Confirmation*, p. 143).

It is hard to see how these words can be made to fit in with the Catholic doctrine of Baptismal Regeneration as taught by the Fathers, and as expressed by such eminent modern theologians as Dr. Pusey, Canon Liddon, and Bp. Forbes.

judgment. The opinions of individual Bishops do not necessarily express the true mind or teaching of that portion of the Catholic Church to which they belong. It would be manifestly unfair to the Church of England if the utterances of her Bishops on the Tractarian controversy in the early forties were to be considered as expressions of her true mind and teaching. And the Bishops of the fourth and fifth centuries sometimes erred as seriously as nineteenth-century Bishops have done.

Chap. iii.

*The testimony of S. Pacian must be regarded as that of an individual Bishop.*

S. Optatus, Bishop of Milevis in North Africa, wrote a treatise against the Donatists in the middle of the fourth century. He may be considered as a representative of the school of Tertullian and S. Cyprian. In his comment on Ps. cxli. 5, he takes the strange line that the words "oleum peccatoris non unget caput meum," which the Donatists applied in proof of their teaching that the sacraments were invalid, if ministered by evil-living priests, applied directly to our Lord, and constituted a prayer offered by Him that no sinful man should administer the rite of *anointing* to Him, although He submitted to the *baptism* of one conceived and born in sin. Of course the exegesis of S. Optatus is impossible, but his treatment of the passage is a valuable witness to his teaching on Confirmation. It is evident from the line he takes that he considered the anointing of our Lord by the descent of the Holy Ghost to be a rite distinct from His baptism. The baptism, as a thing by itself, was

*S. Optatus of Milevis, A.D. 350.*

*His interpretation of Ps. cxli. 5.*

*His view of our Lord's Baptism and Anointing.*

Chap. iii. administered by a sinner, the subsequent unction by the Father Himself. S. Optatus has been cited by Bingham<sup>1</sup> as a witness to the view that Confirmation was a ceremony of Baptism. Daillé of course takes the same line, though he admits that the witness of S. Optatus is very strong in favour of the antiquity of Confirmation. But the antecedent distinction, drawn by S. Optatus, between our Lord's Baptism and His subsequent anointing must in fairness be borne in mind before we can admit any such conclusion.

We now come to the words of S. Optatus. "Because every one is a sinner, save God alone; on this account His Son shrank from the oil of a man, because it savoured of pollution for God to be anointed by a man. Wherefore He prayeth the Father, that He be not anointed by a man, but by God the Father Himself. That which the Son asked, the Father fulfilled in Jordan. For when the Son came thither, He descended into the water, not because there is anything in God that needed to be cleansed, but that it was right that the water should precede the oil which was about to come, in order to initiate and set in order and to fulfil the mysteries of Baptism. When He had been washed and was in the hands of John, the order of the mystery was followed, and the Father fulfilled what the Son had asked, and what the Holy Ghost had announced; the Heaven was opened as God the Father anointed Him, the

<sup>1</sup> Bingham, Bk. xii. c. i. p. 545.



spiritual oil immediately descended on Him in the form of a dove, and settled upon His Head, and flowed over Him, whence He began to be called *the Christ*, as having been anointed by God the Father : and lest the Imposition of the Hand should appear to have been lacking to Him, the voice of God was heard speaking from the cloud, *This is My Son, &c.*"<sup>1</sup> We admit that in this passage S. Optatus appears to include Unction and the Imposition of the Hand in the *mysteria Baptismatis*. If his words cannot be otherwise explained, we are compelled to consider his doctrine on Baptism and Confirmation as mistaken as his interpretation of Psalm cxli. 5. But we believe them capable of another explanation. The usage of administering Confirmation at the time of Baptism when a Bishop was present was universal when S. Optatus was Bishop of Milevis. There is no reason why we

Chap. iii.

*S. Optatus  
on the  
"mysteria  
baptism-  
atis."*

<sup>1</sup> Quia nemo non est peccator, nisi solus Deus, ideo Filius ejus timuit oleum hominis, quia fœdum erat, ut Deus ab homine ungeretur. Ideo deprecatur Patrem, ut non ungatur ab homine sed ab ipso Deo Patre. . . . Quod Filius petiit, complevit Pater in Jordane. Quo cum venisset Filius Dei . . . descendit in aquam, non quia erat quod in Deo mundaretur, sed venturum oleum aqua debuit antecedere ad mysteria initianda et ordinanda et implenda baptismatis : lotus cum in Ioannis manibus haberetur, secutus est ordo mysterii, et complevit Pater, quod rogaverat Filius, et quod nuntiaverat Spiritus Sanctus ; apertum est cœlum Deo Patre ungente, spirituale oleum statim in imagine columbæ descendit ; et insedit capiti ejus, et perfudit, eum, unde cepit dici Christus, quando unctus est a Deo Patre : cui ne manus impositio defuisse videretur, vox audita est Dei de nube dicentis, *Hic est Filius Meus*, &c. (S. Optat. *De Schisma Don.* iv. par. 7.)

Chap. iii. should not explain the phrase *mysteria Baptismatis* to mean the mysteries which took place at the time of Baptism, or that he regarded Confirmation as the completion of Baptism. Witasse takes this view with good reason.<sup>1</sup>

*A possible explanation.*

On neither of these grounds can we consider Confirmation identified with Baptism. It seems more reasonable to interpret this whole passage of S. Optatus as a valuable illustration of the view of our Lord's Baptism and Anointing which we have advanced in a previous chapter.

*Siricius, A.D. 385.*

The Pseudo Isidorian Decretals lead us to view with a certain amount of doubt letters which are attributed to the early Popes. But there is no reason for disputing the genuineness of the letter of Pope Siricius, written in A.D. 385 to Himerius, Bishop of Tarragona, in which he directed that heretics should be received by Confirmation. He quotes the doubtful directions of the eighth Canon of Nicæa, but his testimony is valuable for several reasons. He forbids the iteration of Baptism, and says that "we admit Arians with Novatians and other heretics into the fellowship of Catholics, in

*His view of Confirmation as conferring the Sevenfold Gifts.*

<sup>1</sup> Si quidem cum Optatus unctionem et manus impositionem ad *mysteria Baptismatis* refert per has voces *Mysteria Baptismatis*, non significat unctionem et manus impositionem ad Baptismum pertinere tanquam partes et ritus illius, sed vel considerat Baptismum secundum morem, quo tunc temporis administrari solebat, scilicet conjunctim cum Confirmatione, . . . vel sub eo nomine Confirmationem involvit, quia Confirmatio est complementum et perfectio Baptismatis. (Migne's *Cursus*, vol. xxi. p. 652.)

accordance with what has been decreed by the Synod, by means of the invocation of the Sevenfold Spirit alone, with the Imposition of the Bishop's hand, which custom the whole East and West observes." <sup>1</sup> We note here first that the Baptism of heretics is not to be repeated, and next that the sevenfold gifts of the Spirit are implied by the words *septiformis Spiritus*. The prayer of Invocation is the *form*, and the laying on of the Bishop's hand constitutes the *matter* of a valid Confirmation. The clear teaching thus current in the ecclesiastical centre of the West finds a farther echo in a letter of Pope Innocent, who succeeded to the Roman see in A.D. 402. The letter was written in order to check irregularities with regard to the administration of Baptism and Confirmation. He begins by a sanction of Infant Confirmation such as we have previously noticed in S. Augustine. "Concerning the sealing of Infants," he says, "it is manifest that it is not lawful to be done by any but the Bishop. For presbyters, although they are priests, yet have not the mitre of the pontifical office. That these things belong only to pontiffs, either to seal, or to transmit the Comforter Spirit, not only does the usage of the Church prove, but also that passage in the

*Innocent I.*  
A.D. 402.

<sup>1</sup> Arianos cum Novatianis aliisque hæreticis, sicut est in Synodo constitutum, per invocationem solam Septiformis Spiritus, episcopalis manus impositione, Catholicorum conventui sociamus quod etiam totus Oriens Occidensque custodit. (Siricius, *Ep. ad Himer.* in the collection of Dionysius Exiguus.)

Chap. iii. Acts of the Apostles, which asserts that both Peter and John were sent to transmit the Holy Spirit to persons already baptized. For it is permitted to presbyters, whether they baptize without the Bishop or in the presence of the Bishop, to anoint those whom they have baptized with chrism, but with chrism which has been consecrated by the Bishop; but not to sign them on the forehead with that same oil, which pertains to the Bishops alone when they transmit the Comforter Spirit.”<sup>1</sup>

*His  
decision  
on the  
unctio  
frontis  
and  
unctio  
capitis.*

Innocent I. here clearly explains the ritual position of the baptismal *unctio capitis*, which a priest might use at the time of Baptism, as a symbol of the grace of Baptism, provided that the chrism had been consecrated by the Bishop. He carefully distinguishes between this baptismal unction and the *unctio frontis* of Confirmation, “which pertains to the Bishops alone, when they transmit the Comforter Spirit.” The language of Innocent

<sup>1</sup> De consignandis vero infantibus manifestum est non ab alio quam ab episcopo fieri licere. Nam presbyteri, licet sint sacerdotes, pontificatus tamen apicem non habent. Hæc autem pontificibus solis deberi, ut vel consignent, vel Paracletum Spiritum tradant, non solum consuetudo ecclesiastica demonstrat, verum et illa lectio Actuum Apostolorum, quæ asserit Petrum et Joannem esse directos, qui jam baptizatis traderent Spiritum Sanctum. Nam presbyteris, seu extra episcopum, seu præsentem episcopum baptizent, chrismate baptizatos ungere licet, sed quod ab episcopo fuerit consecratum; non tamen frontem ex eodem oleo signare, quod solis debetur episcopis quum tradunt Spiritum Paracletum. (Innocent I. *Ep. xv. ad Decent.* p. 6.)

We have quoted part of this passage previously on p. 152.

however does not necessarily imply that the *unctio frontis* was part of the valid form or matter of Confirmation. We may quite legitimately read it as meaning that the *unctio frontis* was a ritual adjunct used by Bishops at the time "when they transmit the Comforter Spirit" by the Laying on of Hands. The whole argument of Daillé against the witness of Innocent to Confirmation lies in his reading into Innocent's words a meaning which cannot fairly be attributed to them. Daillé tries to render Innocent's reference to Acts viii. irrelevant on the ground that Imposition of Hands is one thing and chrismation is another. If Innocent asserted (which he does not) that chrismation was the true matter of Confirmation, Daillé's contention might possibly have some weight. But in another passage Innocent calls the Confirmation of heretics, when they are received into the Church, their reception "under the symbol of penitence and of sanctification of the Holy Ghost through the Imposition of the Hand (sub imagine penitentiae ac Sancti Spiritus invocatione per manus impositionem)".<sup>1</sup> This passage plainly connects the conferring of the Confirmation gift with the Imposition of the Hand, and Innocent's words referring to the chrism must be interpreted by the reference he makes here to the Imposition of the Hand as being the valid matter of Confirmation.

Paulinus, Bishop of Nola, who died in A.D. 431, *Paulinus of Nola*,  
A.D. 425.

<sup>1</sup> Innocent, *Ep. xvi.* in the collection of Dionysius Exiguus.

Chap. iii.

*The Bishop the Minister of Confirmation, and the Imposition of Hands its matter.*

Chap. iii. was a man who resigned a high position to serve the Church, and who built a beautiful church over the tomb of Felix, one of the confessors of the

*He teaches that Confirmation is a distinct rite.*

Decian persecution. He alludes in one of his letters to Confirmation as distinct from Baptism in the following terms. He is writing to Delphinus, who baptized and confirmed him, and he says: "Thou askest, O most holy father, what thou canst do thus far, which thou hast not already done for us? When thou hast planted us in the House of the Lord (*i. e.* by Baptism), and hast built up the wall of the seal of salvation (*maceriam signaculi salutis*) by which, when planted in, we have been defended from the attack of the wild boar of the woods, &c." <sup>1</sup> "The seal of salvation" is evidently a distinct rite from the baptismal "planting in the House of the Lord," and we can confidently claim Paulinus as a witness to the Scriptural distinction between Baptism and Confirmation.

*Zeno of Verona, A.D. 360.*

Zeno, Bishop of Verona (A.D. 360), expresses the doctrine of Holy Baptism with great clearness.

*His doctrine of Holy Baptism.*

He says: "In this Sacrament we are not registered with a mark of the Holy Ghost, but with His own seal." <sup>2</sup>

In another passage he says: "Rejoice in that ye plunge into the font indeed naked, but being clad in a heavenly garment, ye presently arise from thence clothed in white, which he who shall not

<sup>1</sup> Paulinus, *Ep. x.* |

<sup>2</sup> Zeno, *Invitat. i. ad Bapt.* 13.



have polluted shall possess the realms of Heaven.”<sup>1</sup> Chap. iii.  
 He also calls the Font the springtime “out of whose rich bed, begotten not by the western wind, but by the Holy Ghost . . . are brought forth the beloved infants the fair flowers of the Church.”<sup>2</sup>  
 It is evident from these passages that Zeno would not have attributed the gift of the Indwelling Spirit to any other rite, except Baptism.

The Tome of S. Leo is one of the most lucid definitions of the Hypostatic Union of the Godhead and Manhood in the Incarnate Son of God that has ever been written. It was accepted as the final definition of the Church on the subject of the Person of our Lord by the Council of Chalcedon, quite as much on account of the eminence of S. Leo, as a Catholic theologian, as on account of the influence of the orthodox traditions of the See of Rome, which, for the time being, he represented.

The teaching of S. Leo on Baptism and Confirmation carries special weight on account of his eminence as a theologian. His language is clear and precise. In a sermon on the Nativity he says: “Consider, dearly beloved, and thoughtfully ponder, according to the light given by the Holy Spirit, Who it is Who has taken us to Himself, and Whom we have taken to ourselves, for as the Lord Jesus was made our flesh by being born,

*S. Leo the Great,  
A.D. 440.*

*Eminence  
of S. Leo  
as a theologian.*

*His teaching on  
Baptism.*

<sup>1</sup> Gaudete, in fontem quidem undi demergitis, sed æthereæ veste vestiti, mox candidati inde surgitis, quam qui non polluerit, regna cœlestia possidebit. Zeno, *Invitat. ii. ad Bapt.* (*Bibl. Patrol.* p. 442).

<sup>2</sup> Zeno, *Ib.* ii. 44.

Chap. iii. so have we too been made His Body by being born again. Therefore are we both members of Christ, *and the temple of the Holy Spirit.*"<sup>1</sup> This passage is important. It teaches that by virtue "of being born again" in Holy Baptism we are made "the Body of Christ," and that by virtue of our baptismal incorporation with Him, as His members, we become temples of the Indwelling Presence of the Holy Spirit. In another sermon

*The Holy Spirit is the Agent of our baptismal incorporation with Christ.*

he says: "And who is there who has not a common nature with Christ, if he has received Him Who assumed that nature, and is regenerate by that Spirit by whose agency Christ was born."<sup>2</sup> Here we have the fact set forth that the Holy Spirit, Who was the Agent of the Incarnation, is also the Agent of our union with the Second Adam, which takes place when we are regenerated in Baptism. These two passages conjointly teach that the Holy Spirit, as the Agent of our Regeneration, incorporates us with Christ, and takes up His abode within us, as the Indwelling Spirit of the Second Adam, in direct consequence of our Baptism.

*Holy Baptism confers the remission of sins and the adoption of sons.*

S. Leo teaches very clearly that Holy Baptism conveys the remission of sins, and the grace of adoption. He says: "When all are *concluded under sin*, those who were born carnally may be

<sup>1</sup> S. Leo, Sermon. 21, *De Nativitate Domini*, par. 5.

<sup>2</sup> *Ib.* Sermon. 66, *De Passione Domini*, par. 4. See also S. Leo's words, "corpus regenerati fit caro Crucifixi" on page 79.

born again spiritually ; and it matters not whom any one had for his father, since, through the common confession of our faith, the Font of Baptism makes all innocent, and the election of adoption confirms them as heirs.”<sup>1</sup> We have already noted instances of writers whose language appears to defer the completion of the new birth until Confirmation. There is no such confession of thought in the language of S. Leo. He asks : “ Who does really honour Christ, as having suffered, died, and being raised, save he who both suffers, and dies, and rises again with Christ? And indeed in all the children of the Church these events have already been begun in the very mystery of Regeneration, wherein the death of sin is the life of the new born, and the three days’ death of the Lord is imitated by trine immersion, so that . . . those whom the bosom of the Font received in their old state *are brought forth new by the Baptismal water.*”<sup>2</sup> S. Leo teaches that the “ Baptismal water,” apart from all ritual adjuncts, is the *outward and visible sign* of the *inward and spiritual grace* of Holy Baptism, which is a death unto sin and a new birth unto righteousness, whereby we are made members of Christ and temples of His Indwelling Spirit.

Chap. iii.

*Regeneration is not deferred until Confirmation, but is the work of Baptism.*

The definiteness of S. Leo’s teaching on Baptism prepares us for equally definite teaching when he deals with Confirmation. He links Confirmation

<sup>1</sup> S. Leo, Sermon. 66, *De Pass.* par. 2.

<sup>2</sup> *Ib.*, Sermon. *De Pass.* xix, par. 4.

Chap. iii. with the royal priesthood of believers in a passage we have quoted previously (on p. 109), which alludes to the sign of the cross used in administering the unction of Confirmation. In another place he exhorts his flock "as a chosen generation, a royal priesthood, a holy nation, a peculiar people." "Remain steadfast," he says, "in that faith which ye have confessed before many witnesses, and in which, *having been born again by water and the Holy Ghost*, ye received the chrism of salvation, and the seal of eternal life."<sup>1</sup> Here we have Baptism and Confirmation described as *two distinct rites*. The "*chrisma salutis*" is the "*signaculum vitæ æternæ*," and as Witasse justly observes, "it confers new grace on those who have already been regenerated."

*S. Leo's  
use of the  
verb con-  
firmare.*

*S. Leo on  
the Im-  
position of  
Hands.*

S. Leo may be considered as the first Western theologian who applies the verb *confirmare* to the Imposition of Hands with its accompanying unction. In his previous mention of Confirmation he evidently alludes to the Unction as the *chrisma salutis*, and to the Imposition of Hands as the *signaculum vitæ æternæ*. In the passage we are about to deal with he lays stress upon the Imposition of Hands as the *matter* of Confirmation, and we can hardly doubt that he intended to teach that the Imposition of Hands was the

<sup>1</sup> Permanete stabiles in ea fide, quam confessi estis coram multis testibus, in qua renati per aquam et Spiritum Sanctum, accepistis chrisma salutis, et signaculum vitæ æternæ. (S. Leo, Serm. xxiv. par. 6.)

same rite which he elsewhere describes as the *signaculum vitæ æternæ*. He says: "Those who have received Baptism from heretics are to be confirmed by the invocation of the Holy Ghost alone, by the Imposition of Hands, because they have obtained but the form of Baptism without the power of sanctification. The washing (of the Laver) must not be rashly dealt with by any repetition, but, as we have said, only the sanctification of the Holy Ghost is to be invoked in order that the person may obtain from Catholic Bishops that which no one receives from heretics."<sup>1</sup> Chap. iii.

S. Leo is very definite in rejecting the Cyprianic iteration of heretical baptism. The person baptized in heresy is to be "confirmed" by the Laying on of the hands of the Bishop, in order that he may receive the spiritual gifts peculiar to Confirmation, which S. Leo calls *sanctificatio Spiritus Sancti*, a phrase conveying an idea distinct from the baptismal gift of the Indwelling Presence of the Spirit. At first sight it seems a little difficult to understand what S. Leo means by saying that heretical baptism conveys the form of Baptism "without the power of sanctification." But in another passage dealing with the same subject

*S. Leo on  
heretical  
baptism.*

<sup>1</sup> Qui baptismum ab hæreticis acceperunt, solâ invocatione Spiritus Sancti per impositionem manuum confirmandi sunt ; quia formam tantum Baptismi sine sanctificationis virtute sumpserunt . . . (lavacri). Ablutio nulla iteratione temeranda est, sed, ut diximus, sola sanctificatio Spiritus Sancti invocanda est, ut quod ab hæreticis nemo accipit, a Catholicis sacerdotibus consequatur. (S. Leo, *Ep. ad Nicet.* sec. 7.)

Chap. iii. his meaning becomes clear and plain. He says :  
*The im-* "If it has been proved that any one has been  
*position of* baptized by heretics, in such a case let there be  
*Hands the* no approach to a repetition of the sacrament of  
*outward* regeneration, but let that only be conferred which  
*sign of* was there wanting, namely, that through the Laying  
*Confirmation.* on of the Bishop's hand he may gain the power of  
 the Holy Ghost." <sup>1</sup>

Here heretical baptism is distinctly called "the sacrament of regeneration," and is not to be repeated because it conveys all that S. Leo elsewhere teaches is conveyed by Baptism. Heretics have "the form of Baptism," and this form conveys to them all the grace of "the sacrament of regeneration." But the heretical Bishops have broken loose from Apostolic order in such a manner as to render their Confirmations invalid. The heretics therefore are validly baptized, but they have not received the Confirmation gifts, which S. Leo calls in one place "the power of sanctification" (*virtus sanctificationis*), and in another "the power of the Holy Ghost" (*virtus Spiritus Sancti*).

*Prosper of* Prosper of Aquitaine was a theologian of some  
*Aquitaine,* eminence who closely followed S. Augustine. He  
 A.D. 450. was at one time secretary to S. Leo the Great. He has left a summary of the teaching of S. Augustine. His reference to the chrism is worth noting. He says: "Christ's name comes from chrism, that is from unction. Every Christian is

<sup>1</sup> S. Leo, *Ep. ad Neon.* sec. 2.



consecrated for this reason, that he may know himself not only to be partaker of the sacerdotal and royal dignity, but also to be made an athlete against the devil.”<sup>1</sup> The idea of the oil used by the athlete is that of preparation for battle. It is very fittingly applied to the chrism of Confirmation whereby we are “confirmed,” and made strong in the Lord for our spiritual combat. It emphasizes clearly the distinction between the inward grace of Baptism and the equipping and endowing gifts of Confirmation. Chap. iii.

The Pelagian controversy sheds lustre on other names besides that of S. Augustine and his faithful follower Prosper of Aquitaine. The hard logic of S. Augustine’s Predestinarian views brought forward able men who declined to follow him, whilst they equally declined to accept Pelagianism.

John Cassian brought the theology of S. Chrysostom to Marseilles, and founded a Gallican school of thought that was opposed to the extreme views of S. Augustine on the one hand and of Pelagius on the other.

Faustus, Bishop of Riez in Provence (A.D. 480), was one of the most illustrious writers of this school, and his work, *De Gratia et humane mentis* *Faustus,  
Bishop of  
Riez,  
A.D. 480.*

<sup>1</sup> Prosper Aquit. *Sentent. ex Aug.* par. 344. The passage he alludes to in S. Augustine is as follows: “Christ hath His Name from *chrism*, *Χρίσμα* in Greek meaning what we call *unction*, *anointing*. And the reason why He has anointed us is because He has made us wrestlers against the devil.” (S. Aug. Hom. xxxiii. in *Ioann.* par. 3.)

Chap. iii. *Liberio Arbitrio*, at once became a standard authority in the controversy. A homily on Pentecost, which was formerly ascribed to Eusebius of Emesa, has now been proved to be the work of Faustus, and it contains a most valuable summary of the doctrine of Confirmation in relation to Holy Baptism. But before considering its teaching we may quote

*Faustus on heretical baptism.* Faustus as re-echoing the teaching of S. Leo the Great on heretical baptism. He asks, with a view to the Predestinarian controversy, how grace can be denied to a man coming of his own free will to Baptism, "when even upon a heretic regenerated in the Name of the Trinity the virtue itself of the mystery alone confers so much, that if afterwards he comes over to the faith of Christ he needs no repetition of Baptism, but is judged to be so truly washed by the operation of grace, that he is only clothed with the benediction of the chrism?"<sup>1</sup> Here we see a plain distinction between baptismal regeneration and the additional clothing and equipment of the chrism, by which he means Confirmation. We shall now consider the expansion

*His homily for Pentecost.* of this view in his homily for Pentecost. The homily is founded upon the text, "I will pour My Spirit upon all flesh" (Joel ii. 28). The preacher says: "That which the Imposition of the Hand now bestows upon the neophytes in Confirmation, then the descent of the Holy Ghost upon the assembly of believers gave to all. But because we have said that the Imposition of the Hand

<sup>1</sup> Faustus, *De Gratia*, i. par. 14.

and Confirmation is able to confer some blessing Chap. iii.  
on him who is already born again, and already regenerated in Christ, perhaps some one thinks within himself, 'What good can the mystery of Confirmation do to me, after receiving the mystery of Baptism? For, so far as I can see, we have not received the full gift from the Font, if, after the Font, we need the addition of a new kind (of grace).' That it is not so, dearly beloved, let your kindly attention be given to me. For military discipline thus demands, that when an emperor has received any man into the ranks of his army, he should not only put his mark on the man, but also equip him with fitting arms for the battle. So in the case of a man who has been baptized, that Benediction (*i. e.* of Confirmation) is a means of defence. . . The Paraclete is a Keeper, a Comforter, and a Protector for those regenerate in Christ. Therefore the Holy Ghost, Who descends upon the waters of Baptism with His saving inflowing, bestows His Fulness in the Font for restoring innocence ; while in Confirmation He grants an increase for progress in grace. And because in this world we must walk all our days amidst invisible foes and dangers, therefore *in Baptism* we are *regenerated* unto life, *after Baptism* we are *confirmed* for our conflict ; in Baptism we are purified, after Baptism we are strengthened ; and so the blessings of regeneration suffice in the case of those who immediately pass away from life, but in the case of those who have to live their lives the aids of

*Distinction between the "mysteries" of Baptism and Confirmation.*

*Distinction between the Baptismal gift of the Spirit and the grace of increase in Confirmation.*

*Baptism purifies and Confirmation strengthens us.*

Chap. iii. Confirmation are necessary." <sup>1</sup> It would be difficult to find a clearer and more able summary of the Scriptural doctrine of Confirmation in relation to Holy Baptism than these words of Faustus. The present chapter will close our examination of the Patristic testimony to the doctrine of Confirmation.

<sup>1</sup> Quod nunc in confirmandis neophytis manus impositio tribuit singulis, hoc tunc Spiritus Sancti descensio in credentium populos donavit universis. Sed quia diximus quod manus impositio et confirmatio ei qui iam renatus qui iam regeneratus in Christo est, conferre aliquid possit ; forte cogitat sibi aliquis ; Quid mihi prodest post mysterium Baptismatis, mysterium Confirmationis ? nam quantum video, non totum de Fonte suscepimus, si post Fontem adiectione novi generis indigemus. Non ita est, dilectissimi, attendat caritas vestra ; sic enim exigit militans ordo, ut cum imperator quemcunque in militum recepit numerum, non solum signet receptum, sed etiam armis competentibus instruet pugnaturum : ita in baptizato benedictio illa munitio est. . . Paracletus regeneratis in Christo custos et consolator et tutor est. Ergo Spiritus sanctus, qui super aquas Baptismi salutifero descendit illapsu, in fonte plenitudinem tribuit ad innocentiam, in Confirmatione augmentum præstat ad gratiam. Et quia in hoc mundo tota ætate victuris, inter invisibiles hostes et pericula gradiendum est, in Baptismo regeneramur ad vitam, post Baptismum confirmamur ad pugnam ; in Baptismo abluimur, post Baptismum roboramur ; et sic continuo transituris sufficiunt regenerationis beneficia, victuris autem necessaria sunt Confirmationis auxilia. (Homil. Pent. in De la Bligne's *Bibliotheca Patrum*, vi. p. 618 ; also in Rupertus, *De Div. Off.* lib. v. cap. 16.)

The evasions of Daillé in dealing with this passage form an object lesson in mental obliquity which may prove of some value to students of the manifold perversions of the human mind. We cannot encumber our pages with considering them, and the curious may refer to Daillé, Bk. iii. cap. iv.

We have a few more witnesses to cite, but it will be convenient to take the testimony of Faustus as a central point in the history of the doctrine under consideration. We have vindicated its true Scriptural position, and we have shown how certain confusions of thought with regard to Confirmation arose in the minds of individual writers, both in the Ante-Nicene period, and in the period now under examination, which brings the Patristic age to a close with the Pontificate of Gregory the Great. But we have also shown how the fuller knowledge of the doctrine expanded century by century, and how the halting statements of a few writers have been overborne and overwhelmed by the wide stream of Catholic testimony and consent which we have drawn from the writings of the great Doctors and theologians of the Catholic Church. We may take the words of Faustus as fairly representing the *quod semper, quod ubique, quod ab omnibus* of the primitive and undivided Church of Christ.<sup>1</sup> Let us proceed to examine his statements in order. First of all he tells us that the Laying on of Hands, or Confirmation, conveys spiritual gifts which may be fitly paralleled with the Pentecostal gifts of endowment and ministry. Then he answers the obvious question

Chap. iii.

Testimony  
of  
Faustus  
represents  
Catholic  
consent.

Summary  
of the  
testimony  
of  
Faustus.

<sup>1</sup> It is interesting to note that Vincentius, the author of this well-known maxim, was Abbot of Lerins, and that Faustus was one of his successors in office, before he became Bishop of Riez. We may well believe that the well-balanced mind of Faustus owed something to the Vincentian tradition of fidelity to Catholic consent.

Chap. iii. as to the need of the further gifts of Confirmation when a man has been regenerated in Baptism. Is Baptism an incomplete ordinance? By no means, for by it we are *sealed* with the sign of the cross as Christ's faithful soldiers and servants unto our life's end.

But the soldier of the Cross must be armed and equipped for his service. The Holy Paraclete equips him as the guardian of the regenerate. The baptismal gift of the Spirit is complete in itself. The Fulness (*plenitudinem*) of the Spirit is given in baptismal regeneration that we may be innocent, or in other words, the Indwelling Spirit of the Second Adam cleanses the baptized from all sin. But in Confirmation we receive an increase of grace (*augmentum ad gratiam*) in the sevenfold gifts of ministry and endowment, of which S. Ambrose and other Fathers have spoken so fully. In Baptism we are regenerated unto life, we share the Christ-life and are partakers of His Indwelling Spirit, and in Confirmation we are strengthened for the battle which has to be waged by Christ's baptized members. We need "the strengthening of the Holy Ghost the Comforter" to enable us to live the Christ-life which has been born in us by virtue of our baptismal washing, and thus the *mysterium Confirmationis* supplements the *mysterium Baptismatis* as a distinct and separate means of grace. We have already noticed, and shall in future discover fuller statements upon various details of the doctrine of Confirmation



than we find in this homily. It omits, for instance, all reference to the Sevenfold gifts and to Confirmation, as the ordination of the laity to their royal priesthood. But we cannot expect every detail and consequence of the doctrine of Confirmation to be set forth in a Whitsuntide sermon; and, as a clear statement of the doctrine of Confirmation and its relation to Baptism, considered as a whole, this homily of Faustus stands without a rival amidst the writings of his own age. It lays down the main principles of Catholic doctrine upon the subject definitely and plainly, and we shall find, as we proceed with our investigation, that other authorities have little to add to the testimony of Faustus save by way of confirming and strengthening his exposition of the Catholic Faith.

Chap. iii.

*The great doctrinal value of the statements of Faustus.*

In a sermon ascribed to S. Maximus of Turin (A. D. 451) we find the following passage: "Hitherto we have discoursed of the mysteries which are celebrated either before the Sacrament of Baptism, or in Baptism itself. Now we are to deal with those which by a holy institution are fulfilled upon those who have already been baptized. For Baptism having been accomplished, we pour over your head the Chrism, that is, the oil of consecration, by which is signified that the Lord bestows upon the baptized the royal and priestly dignity."<sup>1</sup> We note here that S. Maximus considers Confirmation a distinct rite, which confers the grace of the royal priesthood of believers on those who have

*S. Maximus of Turin, A.D. 451.*

*He views Confirmation as a distinct rite which confers the royal priesthood.*

<sup>1</sup> S. Maxim. *Op. Tract iii.*

Chap. iii. already been baptized. Salvian of Marseilles (A.D. 430) was a priest of considerable influence, and was known as "Episcoporum Magister." He carefully distinguishes between Baptism and Confirmation in a passage in which he speaks of the blessings of the Gospel as including "the gift of a new generation, the grace of Holy Baptism, and the anointing of the Chrism."<sup>1</sup> Gennadius of Marseilles (A.D. 480) was one of the followers of Faustus, and his reference to Confirmation is worth quoting. He takes the same view as Faustus with regard to heretical baptism, and adds that "if they are little children, let those who present them answer for them, according to the custom of administering baptism, and then let them be fortified with Imposition of the Hand and with chrism, and so be admitted to the mysteries of the Eucharist."<sup>2</sup> Gennadius here sets the Imposition of the Hand before chrism, and we cannot very well doubt that he held with Faustus that the true matter of Confirmation was the Imposition of the Hand, whilst the use of chrism was a ritual adjunct to symbolize the royal priesthood.

Hilary of Rome, A.D. 370. Hilary of Rome wrote a commentary on the Corinthians about A.D. 370, in which he clearly teaches that the Holy Spirit is given in Baptism

<sup>1</sup> Salvian. *De Gubern. Dei*. iii. par. 2.

<sup>2</sup> Si parvuli sint . . . respondeant pro illis qui eos offerunt, iuxta morem baptizandi, et sic manus impositione et chrismate communiti, eucharistiæ mysteriis admittantur. (Gennad. *De Dogm. Eccl.* cap. 52.)

as the Indweller of the baptized. Commenting Chap. iii. on 1 Cor. iii. 9, he says: "Although they had *The gift of the Indwelling Spirit conferred in Baptism.* been already baptized, and *had received the Holy Ghost,* yet because, after Baptism they had returned directly to the old man which they had renounced, they are called carnal. For the Holy Ghost only *The gifts of the Spirit given in Confirmation after Baptism.* remains in the man *into whom He has poured Himself* on condition that the man remains true to the purpose of his regeneration, otherwise he departs, yet in such a manner that if the man reforms himself, He returns to him." <sup>1</sup> This statement is very definite and clear. Its author also refers to the subsequent gifts of the Holy Ghost in Confirmation as "the seal of redemption and of the future inheritance, even the Holy Ghost given after Baptism." <sup>2</sup>

Remigius, Archbishop of Rheims (A.D. 480), *Remigius of Rheims, A.D. 480.* distinguishes between Baptism and Confirmation in speaking of one "whom I have baptized, received from the sacred Font, and sealed with the gift of the sevenfold Spirit (baptizavi, a fonte sacro suscepi, donoque septiformis Spiritus consignavi, &c.)." <sup>3</sup> This language is explicit enough, and so is that of Gregory of Tours (A.D. 573), *Gregory of Tours, A.D. 573.* who refers to the baptism of Clovis as follows: "The King . . . was baptized in the Name of the Father, the Son, and the Holy Ghost, and anointed

<sup>1</sup> See Commentaries of "Ambrosiaster," whom Bp. Lightfoot calls "the Roman Hilary." (*Philippians*, p. 101.)

<sup>2</sup> *Ib.* in Eph. i. 13.

<sup>3</sup> Test. Remig. *apud Flodoardum*, lib. i. c. 18.

Chap. iii. with the Holy Chrism, with the seal of the Cross of Christ."<sup>1</sup>

*Aurelius  
Prudentius,  
A.D. 360.*

We may fitly close our chain of testimony drawn from the writers of this period with two quotations from the Spanish poet Aurelius Prudentius (A.D. 348—390), whom Bentley calls "the Horace and Virgil of the Christians." In his *Psychomachia*, Sobriety asks whether Luxury will be permitted to disgrace the heads of Christian men with effeminate adornment—

*After the forehead's seal, with holy unction marked,  
By which the chrism eterne and royal oil is given.*<sup>2</sup>

The significance of the unction to Prudentius as a symbol which distinguished Confirmation from Baptism, is more evident in a verse from another hymn which has passed into general use in the Western Church, and which may be freely rendered as follows :—

*O worshipper of God,  
Be mindful ; thou art known,  
The dew of Holy Font, the seal  
Hath marked thee for His Own.*<sup>3</sup>

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<sup>1</sup> Rex . . . baptizatus est in Nomine Patris et Filii et Spiritus Sancti, delibutusque sacro chrismate cum signaculo crucis Christi. (Greg. Turon. *Hist.* ii. c. 31.)

<sup>2</sup> Post inscripta oleo frontis signacula, per quæ Unguentum regule datum est, et chrisma perenne.  
Prudent. *Psych.* 360.

<sup>3</sup> Cultor Dei, memento  
Te fontis et lavacri  
Rorem subisse sanctum  
Te chrismate innotatum.  
Prudent. *Cathem.* vi. 125.

The Canons affecting Confirmation which were passed at this period of Church History are few in number. The reason is not far to seek. The age of the great Œcumenical Councils was almost exclusively occupied by the controversies on the Person and Natures of our Lord, so that little space was left for other issues. The evidence we have already adduced on the subject of Confirmation, shows that the general agreement of the great theologians, on the main points, was so marked as to leave little room for questionings that needed the settlement of a Council. An important Synod was held at Laodicea in Phrygia, at an uncertain date, between the Council of Sardica in A.D. 344, and the Second General Council in A.D. 381. It is best known from its sixtieth Canon, which contains a list of the Canonical books of the Old and New Testament. The 48th Canon of Laodicea deals with Confirmation as follows : "The baptized shall after Baptism be anointed with the Heavenly Chrism, and be partakers of the Kingdom of Christ."<sup>1</sup>

Chap. iii.

*Witness of the Canon law from the Nicene Council to the time of Gregory the Great.*

*Council of Laodicea.*

The chief value of this Canon consists in the

<sup>1</sup> δεῖ τοὺς φωτιζομένους μετὰ τὸ βάπτισμα χρίσθαι χρίσματι ἐπουρανίῳ, καὶ μετόχους εἶναι τῆς βασιλείας τοῦ Χριστοῦ. Bp. Hefele remarks that the phrase "Heavenly Chrism" means "consecrated chrism." As we have previously shown, the anointing was typical of the royal priesthood, and the last phrase may either mean that Confirmation makes the baptized partakers of the holy priesthood, or of the Eucharist as the bread of the Kingdom. Witsasse states that the Fathers called the Eucharist "the Kingdom of God," and cites S. Paulinus (*Ep.* 9) to prove his point.

Chap. iii. distinction which it indicates between the rites of Baptism and Confirmation. The same distinction appears also in Canon 7 of the same Council with regard to the reception of heretics. "These," says the Canon, "as soon as they have learnt the Creed, and received the anointing of the holy Chrism, shall share in the Holy Mysteries." The Laodicean Canons thus show that Confirmation was required as a condition for the reception of the Holy Eucharist, and that Baptism did not in any way *include* Confirmation, as certain modern theorists have supposed.

*Disputed meaning of 8th Canon of Nicæa.*

We have not cited the 8th Canon of Nicæa which refers to Novatianist Clergy being reconciled by Imposition of Hands on being admitted to Catholic Communion. The meaning of this Canon has been much disputed, since Bp. Beveridge and Van Espen interpret it as accepting the validity of Novatianist ordinations absolutely, and Bp. Hefele takes the view that their irregularity was to be condoned by a benedictory imposition of hands on being admitted into the Catholic Church.<sup>1</sup> But in any case the authorities cited by Witasse which refer it to Confirmation seem to be astray from the fact that the Canon in question deals with Clergy alone, and does not mention the case of Novatianist laity. We must notice in passing the so-called 7th Canon of the Second Œcumenical Council of Constantinople in A.D. 381.<sup>2</sup>

*7th Canon of Constantinople.*

<sup>1</sup> See Hefele, vol. i. p. 411; also Canon Bright, *Notes on Canons of General Councils*, p. 26.

<sup>2</sup> See Canon Bright's *Notes on General Councils*, p. 104.



Bp. Beveridge considers it to be an abridged Chap. iii. form of a letter to Martyrius, Patriarch of Antioch, written about A.D. 460 by some cleric of Constantinople.

It is however embodied in the 95th Canon of the Council in Trullo (A.D. 692), and its form of Confirmation, in the case of heretics received into the Church, is the same as that used in the Eastern Church at the present day, namely, "The seal of the gift of the Holy Ghost."<sup>1</sup> The use of the word "gift," as well as the absence of the article (Πνεύματος Ἁγίου), is a sufficient indication that the Eastern Church did not consider that the Personal Indwelling of the Spirit was the gift to be expected in Confirmation.

On Nov. 8th, A.D. 441, S. Hilary, Archbishop of Arles, presided at a Council held at Orange in France, which passed thirty canons. The first two Canons touch the subject of Confirmation, and have given rise to much controversy on the subject of the minister of Confirmation and the single anointing at Baptism, which, in the Gallican Church, took the place of the baptismal *unctio capitis* and the *unctio frontis* in Confirmation which obtained in the rest of the Western Church. Canon I. laid down that "Heretics in danger of

*Council of  
Orange,  
A.D. 441.*

*Disputed  
meanings  
of its first  
two  
Canons.*

<sup>1</sup> See Goar's *Euchologion*, p. 356. The words of the so-called 7th Canon are as follows: δεχόμεθα . . . καὶ σφραγίζομένους ἤτοι χριστομένους πρῶτον τῷ ἁγίῳ μυρῷ τὸ τε μέτωπον καὶ τοὺς ὀφθαλμοὺς καὶ τὰς ῥίνας καὶ τὸ στόμα καὶ τὰ ὦτα· καὶ σφραγίζοντες αὐτοὺς, λέγομεν· σφραγὶς δωρεᾶς Πνεύματος ἁγίου.

Chap. iii. death, if they wish to become Catholics can be signed with chrism and benediction by priests, if the Bishop be absent."<sup>1</sup> The second Canon of this Council caused a long and learned controversy between Sirmond and Peter Aurelius, which turned partly upon various readings of the Canon, and partly upon the question whether the single unction, used in the Gallican Church, was the *unctio capitis* which belonged to Baptism, or the *unctio frontis* of Confirmation. The controversy, which took place in 1631, is too long to

<sup>1</sup> Hæreticos in mortis discrimine positos, si desit Episcopus, a presbyteris cum chrismate et benedictione consignari, si ii catholici esse desiderarent. (Conc. Arausic. i.) We have already noted the practice of admitting validly baptized heretics by Confirmation. At first sight this Canon looks like a dispensation to a Priest to confirm. (So Bingham and Hefele *in loc.*) But another view is possible. This chrismation of heretics by a priest may have been regarded as a substitute for Confirmation. (See P. Aurelius, *Adv. Sirm.* p. 446.) The opinion that heretical baptism did not convey grace, although the right matter and form were used, was held by some authorities, as we have already seen. The deferred grace was held to be developed when the validly baptized heretics were admitted into Catholic communion by Confirmation. All unctions with chrism consecrated by heretical Bishops would be held equally invalid, just as the Imposition of Hands by a heretical Bishop would be reckoned invalid. The baptismal unction was administered with episcopally-hallowed chrism, and this Canon may mean that heretics, validly baptized and in danger of death, might be anointed by a Priest with episcopally-hallowed chrism as a *baptismal* unction, which might develop the grace of their baptism and admit them into the Catholic Church, and so supply the want of Confirmation.

summarize in these pages, especially as neither of Chap. iii.  
the controversialists appears to have been able to  
solve the difficulty.

Bp. Hefele freely renders this second Canon thus: "Priests who are allowed to baptize should always be provided with the chrism. Anointing with the chrism we (in Gaul) will allow to be conferred only once, and if it has from any reason been omitted at Baptism, this must be told to the Bishop at Confirmation. A repetition of the anointing has indeed in itself nothing against it, but is not necessary."<sup>1</sup> The first point that we notice is that the chrism has attained an undue prominence. It appears to be regarded almost as the vehicle of grace, instead of being a *type* of grace given, although the prayers used for the consecration of the chrism very carefully avoid attributing any sacramental grace to the chrism *per se* in Baptism and Confirmation.<sup>2</sup> The distinction between the chrism used at Confirmation and the holy oil used for the baptismal unction

*The single  
chrismation the  
rule of the  
Gallican  
Church.*

*Undue  
promi-  
nence of  
the chrism  
at this  
period.*

<sup>1</sup> Bp. Hefele here accepts the reading "*non necessaria*," which Sirmond maintained against Aurelius. The Doctors of the Sorbonne supported Aurelius, whilst Petrus de Marca and Labbe (*Concil.*) support Sirmond, whose text is as follows: "Nullus ministrorum, qui baptizandi recepit officium, sine chrismate usquam debere progredi, quia inter nos placuit semel chrismari; de eo autem, qui in Baptismate, quacumque necessitate faciente non chrismatus fuerit, in Confirmatione Sacerdos commonebitur. Nam inter quoslibet chrismatis ipsius nonnisi una benedictio est; non ut præjudicans quidquam, sed ut non necessaria habeatur repetita chrismatio." (*Concil. Arausic. ii.*)

<sup>2</sup> See Mason on *Confirmation*, p. 246.

Chap. iii. seems obliterated by the wording of this Canon, and the stress laid upon the baptismal unction reminds us more of Eastern than of Western usage. There were undoubted affinities between the Gallican Church and Eastern Christendom, dating from S. Irenæus of Lyons, and the Gallican usage of the baptismal unction alone seems to have been an analogous practice to the Eastern form of Confirmation by a priest immediately after Baptism, the validity of which will be carefully examined in a subsequent chapter. S. Hilary of Arles and the Council of Orange at all events make it plain that they set more value on the Imposition of Hands than on the unction which was used in Confirmation.

*The  
Second  
Council of  
Arles.*

*Canon 17  
on chrism  
and the  
Imposition  
of the  
Hand.*

The Second Council of Arles was held at an uncertain date in the fifth century. Peter de Marca and Quesnel put it at A.D. 443, whilst Sirmond and Mansi prefer the later date of A.D. 452. Its 17th Canon states that "the Bonosians (*i.e.* the Antidicomarianites) who come from the heresy of the Photinians (concerning whom it is manifest that like the Arians they have been baptized in the Trinity), when, after having been questioned, they have confessed our faith from their whole heart, it suffices for them to be received in the Church with chrism and the imposition of the hand."<sup>1</sup> The

<sup>1</sup> Bonosiaci ex errore Photinianorum venientes (quos sicut Arianos baptizari in Trinitate manifestum est) dum interrogati, fidem nostram ex toto corde confessi fuerint, cum chrismate et manus impositione in Ecclesia recipi sufficit. (Conc. Arelat. ii. Can. 17.)

importance of this Canon consists of the sharp distinction between baptism administered in the Name of the Trinity (which is valid, even when administered by heretics) and the subsequent rite of Confirmation, which is administered by the Imposition of the Hand and chrism. We have already noted the tendency to overvalue the use of chrism. The custom of consecrating the chrism by the Bishop on Maundy Thursday is clearly traceable at this period, for a Gallican Council, held in A.D. 442 at Vaison, orders that "Priests and deacons shall, shortly before Easter, in each year apply for the chrism from their own Bishops."<sup>1</sup> It is clear from this canon that the rule of Innocent I. with regard to the baptismal chrism being hallowed by the Bishop, expressed the mind of the Church generally.<sup>2</sup> This 17th Canon of Arles must be regarded as an explanation of the first and second Canons of Orange. In fact it must be construed with them, since the 26th to the 46th Canons of Arles repeat the enactments of the 1st to the 26th Canons of Orange.

Chap. iii.

*Distinction between Baptism and Confirmation.**Council of Vaison, A.D. 442.**Summary of these Gallican Canons.*

We have therefore to conclude that the single unction of the Gallican Church was usually applied in Baptism, and that Confirmation was given with Imposition of the Hand alone, except in the case of the reception of heretics, whose unction was

<sup>1</sup> Presbyteri, vel ministri, a suis propriis episcopis per annos singulos chrisma petant, appropinquante solennitate Paschali. (Concil. Vasense i. Canon 3.)

<sup>2</sup> Presbyteris chrismate baptizatos ungere licet, sed quod ab episcopo fuerit consecratum. (Innocent ad Decent. c. 3.)

Chap. iii. considered invalid. (Arles 17.) But if heretics were in danger of death, a priest could administer an unction to them in the Bishop's absence, which would supply the defect of their lack of baptismal unction as heretics. (Orange 1 and 2 : Arles 26.)

This unction was always with episcopally hallowed chrism. (Vaison 3.) Another Gallican Council  
*Council of Epaone, A.D. 517, on the permission for priests to apply chrism.* held in A.D. 517 at Epaone took the same line as that of Orange and Arles about the baptism of heretics in danger of death. Bingham holds<sup>1</sup> that this Canon definitely permits presbyters to confirm.

It certainly states that presbyters in case of urgent necessity may anoint dying heretics with the chrism, which if they were in good health they would have to seek at the hands of the Bishop.<sup>2</sup>

But none of these Canons which allow a priest to  
*This anointing cannot necessarily be regarded as Confirmation.* anoint a dying heretic contain the least hint that this anointing was equivalent to Confirmation, or that those so anointed should not, if they recovered, seek Confirmation by Imposition of Hands from the Bishop. The Gallican practice of using the single unction at Baptism, and apparently Imposition of Hands alone at Confirmation, certainly points the other way. The whole treatment of the question points rather to the charity of

<sup>1</sup> Bingham, vol. i. p. 551.

<sup>2</sup> Presbytero, propter salutem animarum, quam in cunctis optamus desperatis et in lecto recumbentibus hæreticis, si conversionem subito petant, chrismate subvenire permitimus. Quod etiam omnes convertendi si sani sunt, ab episcopo noverint expetendum. (Concil. Epaonens. Can. 86.)



the Church to dying penitent heretics than to any precedent for a permission for priests to confirm. Chap. iii.

We shall see, later on, that whatever instances may appear of permissions given for priests to confirm in Western Christendom came from Papal dispensations, at a time when the undue claims of the Papacy overshadowed the legitimate and canonical rights of Bishops, and the dispensing power of the Popes invaded Catholic and Apostolic order, until eventually it was extended to permit marriages between uncle and niece, and between a man and his deceased wife's sister. *Any permission to priests to confirm in the West came from Papal dispensation.*

of the Papacy overshadowed the legitimate and canonical rights of Bishops, and the dispensing power of the Popes invaded Catholic and Apostolic order, until eventually it was extended to permit marriages between uncle and niece, and between a man and his deceased wife's sister. The third Council of Arles (A.D. 455) may be taken as expressing the mind of the Gallican Church upon the subject of the minister of Confirmation. *The Third Council of Arles, A.D. 455.*

The Abbot of Lerins had objected to the jurisdiction of his diocesan Theodore, Bishop of Forojulii (Frejuz). The Council decreed that "chrism should not be sought by him, from any but Theodore himself, and if any monks were candidates they should be confirmed by the afore-said Theodore."<sup>1</sup> We may now turn from the Canon law of this period to the witness of the formularies of the Church. The Gelasian Sacramentary certainly represents the ancient ritual of the West, and the other Western Offices were *The Gelasian Sacramentary, A.D. 494.*

<sup>1</sup> Ut chrisma nonnisi ab ipso Theodoro sperarentur, (et monachi) si neophyti fuerint ab eodem confirmarentur. (Concil. Arelatens. iii. *in causâ Faustî.*) With regard to the dispensations supposed to be given to Priests to confirm, Mr. Maskell boldly denies that there is any evidence for such permissions. (Maskell, *Monument. Ritual.* vol. i. p. 38.)

Chap. iii. founded upon it and upon the Gregorian Sacramentary. The Ordo Romanus, which gives the rubrical directions for the conduct of the several offices, will be considered in the next chapter, but its earliest form must have been of the same date as the Gelasian Sacramentary. The following is the ritual of Confirmation in the Gelasian Sacramentary. It describes the solemn administration of Baptism and Confirmation at the same time by a Bishop with his clergy. After Baptism the priest is directed to anoint the baptized on the head with the words "Almighty God, the Father of our Lord Jesus Christ, Who hath regenerated thee with water and the Holy Ghost, and Who hath given unto thee the forgiveness of all sins, Himself anointeth thee with the chrism of salvation in Christ Jesu our Lord unto eternal life. Amen."

*Its ritual  
of Con-  
firmation.*

This formula for the baptismal unction attributes all the virtue of the Sacrament to the use of the due form and matter of Holy Baptism. The person, before being anointed, is already described as "regenerated with water and the Holy Ghost," and the unction is merely a *symbol* and not a vehicle of grace given. The ritual proceeds as follows: "Then the Sevenfold Spirit is given to them by the Bishop, to seal them; he lays his hand upon them with these words: '*Almighty God, the Father of our Lord Jesus Christ, Who hast regenerated these Thy servants by water and the Holy Ghost, and Who hast given unto them the forgiveness of all their sins; send upon them*

*The bap-  
tismal  
unction.*

*The Im-  
position of  
the Hand.*

*The  
Prayer for  
the Seven-  
fold gifts.*

*from Heaven the sevenfold Holy Ghost the Comforter; the Spirit of Wisdom and Understanding, the Spirit of Counsel and Ghostly Strength, the Spirit of Knowledge and true Godliness, and fill them with the Spirit of Thy Holy Fear, through Jesus Christ our Lord, Who with Thee liveth and reigneth God in the unity of the Same Holy Spirit. Amen.* Afterwards he seals them on the forehead with the chrism, saying: *'The seal of Christ unto eternal life. Amen.'*"<sup>1</sup>

Chap. iii.

*The Confirmation unction.*

We notice here several distinct points. First, that the words of the office show that the use of unction in both Baptism and Confirmation was

*Doctrinal Points to be noted from this ritual of Confirmation.*

<sup>1</sup> From "a very ancient codex" (quoted by Witasse, p. 792) of the Gelasian Sacramentary. "*Signatur a presbytero in cerebro de chrismate his verbis; Deus Omnipotens Pater Domini Nostri Iesu Christi, Qui te regeneravit ex aqua et Spiritu Sancto, Quique dedit tibi remissionem omnium peccatorum; Ipse te linit chrismate Salutis in Christo Iesu Domino Nostro in vitam æternam. Amen.*" Deinde ab episcopo datur eis Spiritus Septiformis ad consignandum; imponit eis manum in his verbis. "*Deus Omnipotens, Pater Domini nostri Iesu Christi, Qui regenerasti famulos tuos ex aqua et Spiritu Sancto, Quique dedisti eis remissionem omnium peccatorum; emitte in eos Septiformem Spiritum Tuum Sanctum Paracletum de cælis, Spiritum sapientiæ et intellectus, Spiritum consilii et fortitudinis, Spiritum scientiæ et pietatis, adimple eos Spiritu timoris Tui, &c. Postea signat eos in fronte de chrismate dicens; Signum Christi in vitam æternam. Amen.*"

The force of "postea" is plain. After the due matter and form of Confirmation had been used, the Bishop signs those whom he has confirmed with the cross made on their foreheads with the consecrated chrism as a symbol of their royal Priesthood, and service as soldiers of the cross.

Chap. iii. regarded as symbolical, and not of the *essence* of either rite. Next that the Imposition of Hands (as the *matter*) and the Prayer for the Sevenfold gifts (as the *form*) preceded the use of unction in Confirmation, and the act of Confirmation was completed, *before* the unction was applied. We have here in the earliest *lex orandi* of the Western Church as an official ritual of Confirmation, her *lex credendi*. The formulary we have been considering teaches that Scriptural doctrine of the relation of Holy Baptism to Confirmation which we have shown thus far to be the doctrine of undivided Christendom. The evidence of the customary and official ritual of the Church far outweighs the authority of any individual writer who may have been betrayed into unbalanced statements. We may sum up the result of our inquiry thus far as follows :

*Summary.* I. Holy Baptism, administered duly with its true matter and form, is the Sacrament of our regeneration, and of the forgiveness of our sins. It incorporates us into the Body of Christ, and makes us members of the Second Adam, Whose Indwelling Spirit we share by virtue of our baptismal engrafting upon the True Vine.

II. In Confirmation "the sevenfold Paraclete" confers His gifts of endowment and ministry, which ordain us to our royal priesthood for which we became candidates in our Baptism, and of which the Baptismal unction was, in a measure, the type. The Confirmation unction was the symbol of the fulness of the royal priesthood conferred on those

who had been confirmed with prayer and the Imposition of the Bishop's hand. Chap. iii.

It is noteworthy that the Order of Confirmation in the Gelasian Sacramentary represents the unvarying doctrinal tradition of Western Christendom. It is practically the same as the Western Office in use at the present day, and the Anglican office (with the exception of the omission of the direction to use unction) is virtually identical with this ancient formulary, and accurately represents its doctrine.

## CHAPTER IV

Chap. iv. *The witness of ecclesiastical writers and of Church History from the age of Gregory the Great to the close of the Middle Ages.*

*Settle-  
ment of  
the doc-  
trine of  
Confirma-  
tion at the  
close of the  
sixth  
century.*

IT is in accordance with a broad estimate of Church History, as a whole, to date the beginning of the Middle Ages from the pontificate of Gregory the Great. The age of the great Doctors and Fathers of undivided Christendom virtually closed with S. Gregory, the last of the four Doctors of the West. In our remarks at the close of the last chapter upon the earliest form of the *Ordo Romanus*, we noted the fact that the doctrine of Confirmation had become definite and settled. We did not intend to imply that the Scriptural doctrine of Confirmation had ever been seriously in debate, but that here and there, during the first six centuries, theologians are to be found who use unbalanced language regarding it, although the main current of Catholic consent took an un-deviating course in dealing with the subject of Confirmation.

We now enter upon a period of Church History



when various doctrinal deviations from primitive orthodoxy gradually gained ground in East and West alike. The Scriptural doctrine of Confirmation, as held in its fulness in the West, in the age of S. Gregory the Great, was not held at the same period in the East with the same definiteness and precision. The administration of Confirmation directly after Baptism, which appears to have been the usual Eastern rule, not only practically withdrew the administration of the rite from the hands of the Bishops, but thereby caused the virtual loss to the Eastern Church of the Apostolic Laying on of Hands. Thus Confirmation in the East became an adjunct to Baptism, and outwardly differed very little from the baptismal Unction of the Western Church. And although the Western Church has undeviatingly maintained, as a whole, the Scriptural doctrine of Confirmation, we shall find that the Imposition of the Hand became overshadowed by the chrism to such an extent, that the chrism was considered part of the *matter* of Confirmation; which was an error as serious as the view, held by some mediæval and modern theologians, that the *porrectio instrumentorum* formed part of the *matter* of a valid Ordination. We shall now proceed to examine the evidence of the chief Eastern theologians of this period.

Maximus of Constantinople was a noble Byzantine who became a monk, and afterwards was known as the defender of the Catholic Faith in the Monothelite controversy. The Emperor Con-

Chap. iv.

*The doctrine of Confirmation was held with greater fulness in the West than in the East.*

*Maximus of Constantinople, A.D. 630.*

Chap. iv. stans II. struck off his right hand, and cut out his tongue, because he would not yield to heresy, and he died in exile in A.D. 662. He wrote a commentary on the books of Dionysius on the Divine Offices, in which he brings out two important points not usually current in Eastern theology. "After baptism," he says, "the Bishop goes down to him who has been converted, and *teaches* him, then anoints him and seals him, and then gives him the Gift of the Eucharist." He then proceeds to repeat the teaching of the Apostolic Constitutions, and to say that "Baptism is given as a type of the Lord's death, water of His burial, oil (the baptismal unction) as a type of the Holy Spirit, the sealing as a type of the Cross, the unction as the confirmation of the confession (μύρον βεβαιώσις τῆς ὁμολογίας)." <sup>1</sup> The mention of the Bishop as the Minister of Confirmation was becoming unusual in the East, but the most important point to be noticed is that Maximus, like Eulogius of Alexandria, interposes *teaching* or catechizing, between the act of Baptism and the act of Confirmation. This not only marks out the distinction between the two rites, but it is an evidence that teaching, or catechizing, upon the Catholic Faith, was considered to be a fitting preliminary to Confirmation.

*Maximus distinguishes between Baptism and Confirmation, and interposes catechizing between the two rites.*

*Anastasius of Sinai, A.D. 670.*

Anastasius, the priest and monk of the famous monastery on Mount Sinai, who lived about A.D. 670, and who must not be confused with the two

<sup>1</sup> Maximus Martyr. *Schol.* in lib. ii. De Eccl. Hierarch. S. Dion.

Chap. iv.

Bishops of Antioch who bore the same name, and lived during the pontificate of Gregory the Great, wrote certain questions and answers on various theological and Scriptural difficulties. In discussing the rebaptism of heretics, he opposes it, and states the remedy for any spiritual defect which might accompany heretical baptism. "The Holy Ghost," he says, "knows also how to come by means of Laying on of the Hands of the priest with prayer (δι' ἐπιθέσεως τῶν χειρῶν τοῦ ἱερέως δι' εὐχῆς), as the Acts of the Apostles witness." <sup>1</sup> We note here that Anastasius writes accurately of the form and matter of Confirmation without mention of the chrism, except that it is doubtful whether he means "the Bishop" by his use of the word "priest." It is probable on the whole that he does mean "the Bishop," for the omission of any mention of the chrism points in that direction, since the Eastern Church has never permitted priests to confirm except with episcopally hallowed chrism. S. John of Damascus, who was the last of the great theologians of the East, lived in the middle of the eighth century. In a note on 1 Thess. v. 23, he takes a mistaken view of the tripartite nature of man, and considers the "spirit" mentioned by S. Paul to be the baptismal χάρισμα. He says, "By the 'spirit' he (i. e. the Apostle) means the gift which each received through Baptism. For in those days each person baptized received a

*He mentions Prayer, as the form, and Imposition of the Hand as the matter of Confirmation.*

*S. John of Damascus, circa A.D. 850.*

*He does not identify Baptism with Confirmation.*

<sup>1</sup> Anastasius of Sinai (Ἐρωτήσεις καὶ Ἀποκρίσεις, Quæst. 86).

Chap. iv. gift and worked signs.”<sup>1</sup> This passage has been interpreted to show that S. John of Damascus considered Confirmation to be a part of Baptism, because the allusion to the working of signs points to the miraculous gifts which followed the Laying on of Hands. But we cannot thus interpret a loose phrase, which is quite capable of being reasonably explained to mean that the baptismal gift, which was for sanctification, was supplemented by the miraculous gifts, which were for the edification of the Church. S. John of Damascus however supplies clear enough evidence elsewhere with regard to his baptismal doctrine. He says, “We receive through Baptism the firstfruits of the Holy Ghost, and our regeneration becomes to us the beginning of another life, and a seal, and a safeguard and an illumination.” A little farther on he says, “the oil is used along with Baptism, signifying our unction and making us anointed ones.”<sup>2</sup> In this last passage he uses the word “Ελαιον for oil, which shows that he meant the typical baptismal unction, and not the ointment (μύρον) used in Confirmation.

*He says that Baptism confers the firstfruits of the Holy Ghost.*

*Photius of Constantinople. A.D. 858.*

Photius, who became Patriarch of Constantinople in A.D. 858, strenuously supported the current Eastern view that priests could confirm of inherent right. We shall examine his view in a subsequent chapter, meanwhile his words on the subject are worth quoting to show what his baptismal teaching

<sup>1</sup> S. John of Damascus. *In Ep. Pauli*. p. 221.

<sup>2</sup> Ibid. *De Fide Ortho.* pp. 261, 262.

was. He says: "The priest administers baptism, Chap. iv. and fully accomplishes upon the baptized the purifying gift; how then will you take away from him the administration of the guard and seal of that purity of which he is himself the accom- *He con- sidered Baptism more important than Con- firmation,* plisher?" (*i. e.* as the minister of Baptism).<sup>1</sup>

Photius argues that Baptism is more important than Confirmation, and that, on this account, if a priest can baptize he can also confirm. The mistaken argument of Photius emphasizes the value he set on Holy Baptism as conveying the purifying gift of the Holy Ghost. We find that he also taught clearly that the Holy Ghost was given in the distinct rite of Confirmation. *whilst Confirmation conveyed the gift of the Holy Spirit, as a distinct rite.* Commenting on Heb. vi. 2, he sums up the six first principles of the doctrine of Christ as follows:

"To renounce Satan and all his works, to believe in God, to be baptized, to receive the Holy Spirit, to know of the resurrection from the dead, and to believe there will be a judgment."<sup>2</sup> Notwithstanding his former argument on the importance of Baptism (which was true enough, although he drew a mistaken inference from it), Photius uses the phrase "to receive the Holy Spirit" as a synonym for the Laying on of Hands, which he evidently regards as distinct from Holy Baptism.

Oecumenius of Thessaly, who wrote at the close of the tenth century, in his comment on Acts viii. *Oecum- nius, A.D. 970.* says: "What, then, had those who had been

<sup>1</sup> Photius, Ep. I. xiii. 7.

<sup>2</sup> Ibid. *apud Oecumen. in loc.*



Chap. iv. baptized by Philip not received the Holy Ghost?

They had received the Holy Ghost indeed, so far as the remission of sins is concerned, but had not received Him so that there should be a manifestation of signs. . . . Philip, one of the seven, since he was a deacon, had not the power to give the Holy Spirit by the Imposition of his hands; for that was reserved to the Apostles.”<sup>1</sup>

*His comment on Acts viii separates Baptism from Confirmation.*

Here is doctrine distinct enough. Our author distinguishes between Baptism, and its special gift of the Holy Ghost; and Confirmation, which also confers special gifts through the laying on of the Apostles' hands. It is fair to infer from his words that he would consider Bishops, as the successors of the Apostles, the lawful ministers of Confirmation. This passage helps us to interpret another passage of Œcumenius which has been cited to further the theory which blends Confirmation with Baptism.

Commenting on Heb. v. 1, 2, he says: “He calls Baptism the beginning, and the Imposition of hands and the Seal which takes place in it (καὶ τὴν ἐν αὐτῷ τῶν χειρῶν ἐπίθεσιν καὶ σφράγιδα).”<sup>2</sup> We cannot fairly press ἐν αὐτῷ to mean more than “at the same time as Baptism,” when we consider how distinctly Œcumenius separates Baptism from Confirmation in his note on Acts viii.

*Theophylact, A.D. 1071.*

Theophylact, who was Archbishop or Exarch of Bulgaria in the eleventh century, is the latest

<sup>1</sup> Œcumen. *Comment. in Act. Apostol.* cap. x.

<sup>2</sup> Ibid. *Comment. in Heb. v.*



Greek theologian of the Middle Ages who has exercised any influence of importance. His commentaries are devout and practical, but, like Theodoret, he is not original, and for the most part he has followed the interpretations of S. Chrysostom. We have already noted his wrong interpretation of S. John xiv. 17, and shown how it is based upon a doubtful reading of the Greek text.<sup>1</sup> In his note on Heb. vi. 5, he interprets "the heavenly gift" as implying the baptismal gift of the remission of sins, and refers the words "were made partakers of the Holy Ghost" to Confirmation, which he expressly terms "the Laying on of Hands."<sup>2</sup> Whether we accept his exegesis or not, it is plain that he considered Confirmation a separate and distinct ordinance with its own special gift, and not a part of Baptism. In his note on Acts viii. 17, he says that "after the Baptism the Holy Ghost comes upon those who are baptized in the Name of the Lord Jesus, by the Laying on of Hands with prayer. Wherefore this order is thus preserved unto the present day."<sup>3</sup>

*He distinguishes between baptism and Confirmation.*

The distinction between Baptism and Confirmation is preserved in this note just as carefully as in the former one, and it is remarkable that so late an author should mention the Laying on of Hands as an order preserved in his own time, when chrism, administered by a priest, had

<sup>1</sup> p. 57.

<sup>2</sup> Theophyl. *Comment. in loc.*

<sup>3</sup> *Ibid.*

Chap. iv. virtually superseded the Laying on of Hands in the Eastern Church. Possibly he meant to identify the chrism, as used in his own day, with the Apostolic Laying on of Hands, mentioned in Acts viii., and he may have considered that the Bishop, by consecrating the chrism which the priests used, laid his hand, by delegation, on those who were confirmed.

*Summary  
of the  
teaching of  
the Greek  
Fathers.*

We have now concluded a fairly exhaustive examination of the teaching of the Doctors and Theologians of Alexandria, Antioch, and of the East. In the previous chapter we examined the teaching of the four great Eastern Doctors: S. Athanasius, S. Basil, S. Gregory "the Divine," and S. Chrysostom, and also considered the teaching of S. Gregory of Nyssa, S. Cyril of Jerusalem, S. Cyril of Alexandria, S. Didymus, S. Isidore of Pelusium, Eusebius of Cæsarea, Theodore of Mopsuestia, Theodoret of Cyrus, Gennadius of Constantinople, Eulogius of Alexandria, and Dionysius "the Areopagite." Our summary of the teaching of these Eastern theologians (p. 198) led to the conclusion that they taught, as a whole, that the Indwelling Spirit is the gift of Holy Baptism, and that Confirmation is a distinct rite conveying special gifts of the Holy Ghost. Our examination of the later Greek theologians in the present chapter leads to the same conclusion. Maximus of Constantinople, Anastasius of Sinai, S. John of Damascus, Photius, Œcumenius, and Theophylact practically represent the previous teaching

*The later  
Eastern  
writers do  
not differ  
from the  
teaching  
of their  
predecessors.*

of Eastern Christendom. It is true that Photius Chap. iv. was irritated by his controversy with Pope Nicholas I., who had directed some Bulgarians, already confirmed in accordance with Eastern usage, to be re-confirmed by Latin Bishops, and that under the stress of this irritation he used unsound arguments with regard to the right of priests to confirm. Yet this exceptional language does not affect the general issue. These later writers cannot be pressed into the service of the theory which blends Confirmation with Baptism any more than their predecessors can.

But the exigencies of this theory lead its defenders to strange conclusions. In summing up his examination of the Greek Fathers, Canon Mason says: "Confirmation is for them, far more than it has been for a long time in the West, a factor in Baptism. . . . To all the early doctors of the East the two things are one, and Baptism culminates in the Unction. The tendency amongst Oriental Christians was, not to attribute to Baptism in our modern sense the gift of the Holy Ghost, but rather to consider Baptism by itself as a bare rite, benefiting the body alone, and dependent for its spiritual efficacy upon other actions, after and before."<sup>1</sup>

It is very difficult to trace the process of reasoning which has brought Canon Mason to the conclusion that "the tendency amongst Oriental Christians was to consider Baptism by itself as

*The Eastern theologians have no tendency to deny Baptismal Regeneration.*

<sup>1</sup> Mason on *Confirmation*, p. 390.

Chap. iv. a bare rite, benefiting the body alone." The evidence we have adduced in this, and in the preceding chapter, conclusively disproves the existence of such a tendency in the minds of the accredited teachers of Eastern Christendom, just as clearly as it proves that they held Baptism and Confirmation to be distinct rites, with distinct gifts appertaining to each. If such a tendency existed it would involve formal heresy of a most serious character. It would mean that "the tendency amongst Oriental Christians" was to deny baptismal regeneration in a more open manner than Mr. Gorham did when he was condemned by the Bishop of Exeter.

*7th. medieval position.* We have now to examine the teaching of the Medieval Theologians of the West.

*8th. medieval position.* S. Isidore, who was Bishop of Seville from A.D. 600 to A.D. 635, was one of the most eminent divines of the Spanish Church. The Fathers of the eighth Council of Toledo called him "that eminent Doctor and most recent ornament of the Catholic Church." He wrote two books on "the Divine Offices," in which he teaches very definitely the Scriptural doctrine of Confirmation.

*S. Isidore on the Laying on of Hands.* "After Baptism," he says, "the Holy Spirit is given through the Bishops by the Laying on of Hands: we remember that in the Acts of the Apostles, the Apostles did this."<sup>1</sup> After adding

<sup>1</sup> Post Baptismum per episcopos datur Spiritus Sanctus cum manuum impositione: hoc in Actibus Apostolorum fecisse meminimus apostolos. (S. Isid. *De Officiis Eccl.* II. c. 26.)

other testimony from the book of Acts, he proceeds to repeat the decree of Innocent I. in his Epistle to Decentius forbidding priests to confirm. He also alludes to our Lord's Anointing, or Confirmation, as being the Anointing of the whole Church, much in the same terms as S. Athanasius does when he says, "that the Spirit's descent on Him in Jordan was a descent upon us because of His bearing our body."<sup>1</sup> S. Isidore says: *S. Isidore on Confirmation as conveying the fulness of the royal priesthood.* "But ever since our Lord, the true King, and eternal Priest, was anointed by God the Father with the heavenly mystical ointment, not only Bishops and Kings but the whole Church is consecrated with the anointing of the chrism, inasmuch as each person is a member of the Eternal Priest and King. Therefore because we are a priestly and royal race, on this account we are anointed after the Laver in order that we may be accounted as bearing the Name of Christ."<sup>2</sup>

In a remarkable passage on the Sacraments, in which S. Isidore attributes their inward and spiritual grace to the continual presence of the Spirit in the Church, he says: "These are the Sacraments, namely, Baptism and the Chrism, the Body and *S. Isidore on the Sacraments.*

<sup>1</sup> See p. 52.

<sup>2</sup> Sed postquam Dominus noster, verus Rex et sacerdos æternus, a Deo Patre cœlesti mystico unguento est delibutus, jam non soli pontifices et reges, sed omnis Ecclesia unctione chrismatis consecratur, pro eo quod membrum est æterni Sacerdotis et Regis. Ergo quia genus regale et sacerdotale sumus, ideo post lavacrum ungimur, ut Christi nomine censeamur. (S. Isid. *De Officiis Eccl.* II. c. 25.)

Chap. iv. Blood of Christ, which are called Sacraments on this account, because under the veil of bodily things a divine power secretly administers the saving grace belonging to those same Sacraments. Whence both from their secret or sacred powers they are called Sacraments, which so effectually come into the possession of the Church, because the Holy Spirit abiding in her secretly administers the effect of the same Sacraments.”<sup>1</sup>

*He considers  
Baptism  
and Confirmation  
to be distinct  
Sacraments.*

S. Isidore here clearly sets forth Baptism, the Chrism, and the Holy Eucharist as being three separate and distinct sacraments. He does not blend Baptism with Confirmation any more than he does either of them with the Holy Eucharist. In the first quotation we made from him, he tells us that “*after Baptism*, the Holy Spirit is given by the Laying on of the Bishop’s hands,” and these words not only mark the distinction he draws between Baptism and Confirmation, but also show that he considered the Imposition of Hands the essential matter of Confirmation, whilst the chrism was the fitting symbol of that royal priesthood which belongs to all the members of Christ by virtue of our Lord’s Anointing by the Holy Spirit

<sup>1</sup> Sunt autem Sacramenta, Baptismum et Chrisma, corpus et sanguis Christi, quæ ob id Sacramenta dicuntur quia sub tegumento corporalium rerum virtus divina secretius salutem eorumdem Sacramentorum operatur. Unde et a secretis virtutibus vel sacris Sacramenta dicuntur : quæ ideo fructuose penes Ecclesiam fiunt, quia sanctus in eâ manens Spiritus eorumdem latenter Sacramentorum operatur effectum. (S. Isid. *Originum*, lib. vi. cap. ultimo.)



after His Baptism. The comment of Daillé on this passage of S. Isidore is very remarkable. He considers Confirmation a useless adjunct to Baptism which the Calvinists were justified in abolishing, and he uses the strange argument that "as the Body and Blood are different parts of one Sacrament, so Baptism and the Chrism are two parts of one Sacrament." He lays himself open to the obvious retort that unless he is willing to accept the reasons alleged for the denial of the Chalice to the laity, his blending Confirmation with Baptism as two parts of one Sacrament does not justify the abolition of Confirmation for which he pleads. It is remarkable to find a modern writer using Daillé's argument for the purpose of exalting Confirmation.<sup>1</sup> It shows the danger of arguing from an unsuitable analogy, and it also shows that the theory which considers Baptism and Confirmation to be two parts of one Sacrament, can be applied just as well by the Calvinist for the abolition of Confirmation, as it can by the Anglican for its exaltation.

Chap. iv.  
*Daillé's  
comment  
on S.  
Isidore.*

*Danger of  
his theory  
that Bap-  
tism and  
Confirma-  
tion are  
two parts  
of one  
Sacra-  
ment.*

S. Hildeonsus, Bishop of Toledo, re-edited a work on the Divine Offices, written by Justinian, Bishop of Valencia, in the middle of the sixth

*S. Hilde-  
fonsus of  
Toledo,  
A.D. 657.*

<sup>1</sup> Confirmation ought not to be regarded as a separate Sacrament, but as forming one Sacrament with Baptism. It is only a separate Sacrament in the same kind of way as the Eucharistic Chalice might be called a separate Sacrament from the Eucharistic Bread. (Mason, *Faith of the Gospel*, p. 278.)

Chap. iv.

century. He may be considered as representing the teaching of the Spanish Church of his day. In a passage describing the rites of Baptism, he appears to attribute a high value to the Baptismal *unctio verticalis* as if it was the outward sign of the inward grace of the Divine Indwelling. But it is possible that he meant that the Baptismal

*The In-  
dwelling  
Spirit  
given in  
Baptism.*

Unction was *typical* of grace given, and that it was not a means of grace *per se*. He says: "So with this holy Chrism the man is outwardly anointed, and inwardly the power of the Holy Ghost falls upon him, so that as the whole man has been purified by the Laver, the whole man may be enriched by the unction of the Holy Spirit to know God as its Indweller." At all events he is very clear in his statement that the baptismal gift is the Indwelling Presence of the Holy Spirit, even if his view of the *unctio verticalis* is an exaggerated one. This is plain from the subsequent statement which he makes on Confirmation, which he considers to convey to the baptized the Sevenfold Gifts of the Spirit by the Laying on of Hands.

*Confirma-  
tion, ad-  
ministered  
after  
Baptism,  
conveys  
the  
Sevenfold  
Gifts.*

"After Baptism," he says, "is the fitting time for the Holy Ghost to be given, together with the Laying on of the Hand."<sup>1</sup>

We turn now from Spain to England.

*Bede,  
A.D. 726.*

The Venerable Bede was the most learned theologian in the Anglo-Saxon Church of the

<sup>1</sup> S. Hildefonsus, *De Cognitione Baptismi*, par. cxxii. *et seq.*

eighth century. We find in his writings several references to Confirmation. In his notes on the Acts, he says : " It must be noted that Philip, who was the evangelist of Samaria, was one of the seven, for if he had been an Apostle, he himself undoubtedly could have laid on the hand that they might receive the Holy Ghost. For this belongs to Bishops alone. For it is allowed to priests, whether they baptize without the Bishop or in the presence of the Bishop, to anoint the baptized with the chrism, but with chrism which has been consecrated by the Bishop ; not, however, to sign the forehead with that same oil, which belongs to Bishops alone, when they convey the Comforter Spirit to the baptized." <sup>Chap. iv.</sup> <sup>Confirmation reserved to Bishops alone.</sup> <sup>1</sup> We note here that Bede repeats the decree of Innocent I. on the Minister of Confirmation, without any hint whatever that a dispensation for a priest to confirm was possible in Western Christendom.

In his comment on Canticles i. 14 he traces a reference to the consecration and mixing of the chrism, and says that " all the faithful are signed with this unction, together with the imposition of <sup>The Imposition of the Hand of more importance than the chrism.</sup>

<sup>1</sup> Notandum quod Philippus, qui Samaritæ evangelizabat unus de septem fuerit ; si enim Apostolus esset, ipse utique manum imponere potuisset, ut acciperent Spiritum Sanctum. Hoc enim solis pontificis debetur. Nam presbyteris, sive extra episcopum, seu præsente episcopo baptizent, chrismate baptizatos ungere licet, sed quod ab episcopo fuerit consecratum, non tamen frontem ex eodem oleo signare, quod solis debetur Episcopis, cum tradunt Spiritum Paracletum baptizatis. (Bædæ, *Comm. in Act. Apostol.* cap. viii.)

Chap. iv. the priestly hand, by which the Holy Spirit is received.”<sup>1</sup> It is noteworthy that Bede attributes the Confirmation gifts of the Holy Spirit to the Laying on of the Hand, and looks upon the unction as a symbol, and not a means of grace. In reference to the Baptism of our Lord and the subsequent descent of the Holy Spirit upon Him, Bede says :

*Bede on the Descent of the Holy Spirit upon our Lord.*

“The Holy Spirit descended in the likeness of a visible dove upon the Lord when He had been baptized in the water of Jordan. We also, the members of Christ and His Church, after the reception of the laver of regeneration of water, are signed with the grace of the Holy Spirit by means of the unction of the Holy Chrism.”<sup>2</sup> This passage shows that Bede considered the Descent of the Holy Ghost a distinct ministration, which took place after our Lord’s Baptism, and that in applying it as an analogy to the relation between

*His view of the relation of Confirmation to Baptism.*

Holy Baptism and Confirmation, Bede is very careful to state that Baptism is the laver of regeneration, and that Confirmation confers the *grace* of the Holy Ghost, which is a very different phrase from what he would have employed if he had meant to imply that the Personal Indwelling Presence of

<sup>1</sup> Fideles omnes cum impositione manus sacerdotalis, qua Spiritus Sanctus accipitur, hac unctione signentur. (Bædæ, *Comm. in loc.*)

<sup>2</sup> Spiritus Sanctus in specie columbæ corporalis baptizatum aqua Iordanis descendit in Dominum. Nos quoque Christi et Ecclesiæ membra, post acceptum undæ regenerationis lavacrum, per unctionem sacri chrismatis gratia Spiritus Sancti signamur. (Bædæ, *Hom. in Epiphan.*)

the Holy Ghost was the essential gift of Confirmation. Chap. iv.

We may here note that Gregory II., when consulted by S. Boniface, the Apostle of Germany, stated that Confirmation could never be repeated.<sup>1</sup> *Gregory II.*  
A.D. 714.

This statement is a distinct declaration that Confirmation confers "character." S. Boniface also consulted his successor, Gregory III., with regard to those baptized by Pagans in the Name of the Trinity. He decided that they were "to be confirmed by Imposition of the Hand, and the unction of the Holy Chrism."<sup>2</sup> The reference is valuable as a testimony to the fact that the Imposition of the Hand is mentioned first, as being of more importance than unction. *Gregory III.*  
A.D. 731.

We find S. Boniface giving letters to a friend with certain questions addressed to Pope Zachary, dealing, amongst other matters, with a strange opinion on Confirmation put forth by a certain priest (genere Scotum, nomine Sampson). Sampson's opinion was that Confirmation *alone*, without Baptism, was enough to make a man a Catholic Christian.<sup>3</sup> Such an exaggerated view of Confirmation. *Zachary,*  
A.D. 748.  
  
*His condemnation of the error that Confirmation could supersede Baptism.*

<sup>1</sup> De homine, qui a pontifice confirmatus fuerit denuo illi talis reiteratio prohibenda est. (Greg. II. Ep. xiii. *ad Bonifac.* cap. 4.)

<sup>2</sup> Oportet eos per manus impositionem, et sacri chrismatis unctionem confirmari. (Greg. III. Ep. vii. *ad Bonifacium.*)

<sup>3</sup> Interea scripsit reverenda fraternitas tua, reperisse quemdam presbyterum genere Scotum, nomine Sampson, errantem a via veritatis, dicentem et affirmantem, sine mystica invocatione, aut lavacro regenerationis, posse fieri Catholicum

Chap. iv. tion amounted to formal heresy. Pope Zachary replied to S. Boniface, condemning Sampson's opinion, and ordering his deposition from the priesthood as a man "empty of the Holy Spirit, and an alien from the grace of Christ."

The most distinguished pupil of Bede was Egbert, Archbishop of York (A.D. 737), the brother of Eadbert, King of Northumbria, who continued the school of learning founded at York by Wilfrid, and established its famous library. Alcuin, a Northumbrian of good family, was Egbert's most famous pupil, and the centre of the learning of his day. He attracted the attention of Charles the Great, and ultimately settled in his Court, as his chief theologian, and as the leading exponent of all the secular learning of the time. Alcuin's language on Holy Baptism is clear and unhesitating. "In Christ's Baptism (*i. e.* in Christian Baptism) is the remission of sins, and sanctification, and the gift of the Holy Ghost, as John testifieth, who says, This is He Who baptizeth with the Holy Ghost."<sup>1</sup> Plainer words than these can hardly be found in any of the Fathers. Alcuin is also clear enough in distinguishing between Baptism and Confirmation. A clear interval separates the two rites, and the custom of administering the first

*Alcuin,  
A.D. 700.*

*Alcuin  
states that  
Baptism  
confers the  
gift of the  
Holy  
Ghost.*

*Alcuin  
distinguishes  
between  
Baptism  
and Con-  
firmation.*

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Christianum per episcopalis manus impositionem. Hic autem qui dicit hoc, vacuus est a Spiritu Sancto, et alienus a gratia Christi, atque a consortio sacerdotali abjiciendus. (Zachar. Ep. x. *ad Bonifacium*.)

<sup>1</sup> Alcuin, *Expos. in Ps.* cxxxi. 18.



Communion to newly baptized adults after Baptism and before Confirmation had apparently grown into use. Whatever view we may take of this practice, one thing is very certain. The interposition of the Holy Eucharist between Baptism and Confirmation effectively precludes the theory that Confirmation is a part of the Sacrament of Baptism.<sup>1</sup> Alcuin first describes the ceremonies of the Baptismal ritual, with the *unctio capitis*, which he looks upon as a symbol of the royal priesthood, and he does not refer to the chrism in Confirmation. It is possible that he held the view with regard to a single chrismation which we have already noted as obtaining currency in the Gallican Church. He then states that the baptized catechumen "is thus confirmed with the Body and Blood of the Lord, that he may be a member of Him Who is the Head Who suffered and rose again for him. Last of all by the Imposition of the Hands of the Chief Priest he receives the Spirit of Sevenfold Grace, that he who has been endowed in Baptism through the grace of eternal life may be strengthened through the Holy Ghost to preach to others."<sup>2</sup>

Chap. iv.

*The Holy Eucharist divides the two rites.*

<sup>1</sup> Witasse aptly remarks in arguing against Daillé on this passage: "Dallæus igitur aut Eucharistiam Baptismi ritum esse doceat, aut Confirmationem a Baptismo diversum esse fateatur necesse est" (Migne, *Theol. Cursus* xxi. *De Confirmatione*, p. 715).

<sup>2</sup> Catechumenus . . . sic corpore et sanguine Dominico confirmatur, ut Illius sit Capitis membrum Qui pro eo passus est et resurrexit. Novissime per impositionem manuum a summo sacerdote septiformis gratiæ Spiritum accepit, ut

Chap. iv. Alcuin's use of *donatus* in this passage is unusual. If we might read *vita æterna* instead of *vitæ æternæ*, the phrase would run, "who has been endowed in Baptism with eternal life," and would be in conformity with classical usage. But there is insufficient authority for an arbitrary change of reading.

*Summary  
of Alcuin's  
teaching  
on Bap-  
tism and  
Confirma-  
tion.*

Alcuin held that Baptism conveyed the Holy Ghost and the grace of Eternal life. The Life of Christ is communicated to His members in Holy Baptism, and, as Dr. Liddon has observed, "the justified spirit of the regenerate is Life, because it bears within itself both Christ, Who is the Life Itself, and His Spirit." This Dr. Liddon terms "an immediate consequence of the indwelling of the Holy Spirit of Christ in the regenerate."<sup>1</sup> There is no essential difference between Dr. Liddon's teaching and that of Alcuin. Alcuin's words with regard to the Eucharist confirming a person's status as a member of Christ must not be pressed to mean that he considered the Eucharist the completion of Baptism in any other sense than in S. John vi., where the Eucharist is set forth as the means of sustaining the life begun in Baptism. Alcuin's teaching on Confirmation is remarkable for the stress he lays on the Imposition of the Hand, as the true matter of Confirmation, as well as his clear testimony to the fact that the Bishop (*summus sacerdos*) is its

roboretur per Spiritum Sanctum ad prædicandum aliis, qui fuit in Baptismo per gratiam vitæ donatus æternæ. (Alcuin, Ep. xc. *ad Oduinum*.)

<sup>1</sup> Dr. Liddon, *Epistle to the Romans*, p. 130.

sole lawful minister. There is no hint that he thought it lawful for a priest to confirm, by dispensation or otherwise. His mention of the Sevenfold gifts as the source of strength gives point to his declaration that Confirmation is the Ordination to the lay priesthood whereby every confirmed person has to exercise his gifts of ministry for the service of the Church by letting "his light so shine before men" that he may preach to others. Chap. iv.

Charles the Great took a deep interest in the due organization and discipline of the Church in his dominions. It was part of the ideal of the Holy Roman Empire that the Emperor should follow the example of Constantine the Great in watching over the interests of the Church. The ideal proved a failure in Western as well as in Eastern Christendom. The Byzantine Emperors, as "King-Priests," reduced the spiritual authority of the Church to a shadow; while the Popes became "Priest-Kings," who ultimately brought the successor of Charlemagne to the humiliation of Canossa. But our immediate concern is with certain queries bearing upon Baptism and Confirmation, which Charles sent to the Metropolitans in his dominions, and the replies which he received. *Influence of Charlemagne on the Church.*

Magnus, Archbishop of Sens, sent a brief reply in Alcuin's words, and, after alluding to the white garments of the catechumens and the baptismal unction, he adds, "when all the sacramental ceremonies of Baptism are completed, finally they receive the Spirit of Sevenfold Grace from the *Magnus of Sens, A.D. 790.*

Chap. iv. Chief Priest through the Laying on of the Hand, that they may be strengthened in the right faith by the Holy Ghost.”<sup>1</sup> Magnus repeats the idea of Alcuin that Confirmation is the Sacrament of strength. But Magnus did more than this. He applied for help to answer the queries put to him to Theodulf, Bishop of Orleans, Alcuin’s sole rival as a scholar and theologian. Theodulf replied to Magnus by compiling for him a valuable treatise, in which, after stating that the Holy Ghost operates in Baptism to regenerate the baptized, and restore them to the Image of the Blessed Trinity, he adds : “To those also who have been baptized the Spirit of Sevenfold Grace is added through the unction of the Chrism, so that (each one) is found worthy to be an habitation, not only of the Spirit, Who is of one substance with the Father and the Son, but of the whole Sacred Trinity.”<sup>2</sup> Theodulf apparently views the increase of grace granted in Confirmation as bringing us into closer touch with the working of the Blessed Trinity than Baptism does. Whatever we may think of this view of the ministerial endowments of Confirmation, there can

*He repeats the teaching of Alcuin on Confirmation.*

*Theodulf of Orleans, A.D. 794.*

*He teaches that the Indwelling Spirit is the gift of Baptism, and that Confirmation confers an increase of grace.*

<sup>1</sup> Peractis omnibus Baptismatis sacramentis novissime per manus impositionem a summo sacerdote septiformis gratiæ Spiritum accipiunt, ut corroborentur in fide recta per Spiritum Sanctum (Magnus Senon. *ap. P. Sirmondus in Anterrhetico*).

<sup>2</sup> Quibus etiam baptizatis, septiformis gratiæ Spiritus per chrismatis unctionem conceditur, ut non solum Spiritus, Qui unus est cum Patre et Filio substantiæ, sed totius Sanctæ Trinitatis habitaculum effici mereatur (Theodulphus, *De Ordine Bapt.* cap. 16).

be no doubt as to Theodulf's view of Baptism *per se*. Chap. iv. It makes the baptized person "an habitation of the Spirit, Who is of one substance with the Father and the Son."

Theodulf does not forget that the Imposition of the Hand is of more importance than unction, although, in the passage above quoted, he seems to do so. In the next section of his treatise he speaks of the visible ceremonies of Baptism which are invisibly consecrated by God, and adds, "so verily the Grace of the Spirit is conveyed to the faithful by the Laying on of Hands, and the ministry of Bishops."<sup>1</sup>

Leidrad, Bishop of Lyons, makes a somewhat noteworthy point in his answer to the queries addressed to him. He deals with the question which some persons have asked with regard to the necessity of Confirmation, when the Holy Ghost operates in Baptism for the sanctification of the baptized and for the remission of sins. He replies that the Holy Ghost is given not only in Baptism but also afterwards. "Therefore in Baptism is given the remission of sins, in the Laying on of Hands are bestowed the gifts of miraculous powers,"<sup>2</sup> referring to the *χαρίσματα* mentioned in the Acts of the Apostles. One of the distinguished pupils of Alcuin was Amalarius, Bishop of Trèves. We find in his writings a certain confusion of language in dealing with Baptism

*Leidrad of Lyons,*  
A.D. 790.

*He distinguishes between the gift of Baptism and the gift of Confirmation.*

*Amalarius of Trèves,*  
A.D. 825.

<sup>1</sup> Theodulphus, *De Ordine Bapt.* c. 17.

<sup>2</sup> Leidrad, *De Sacramento Bapt.* c. 7.

Chap. iv. and Confirmation. In comparing the Baptism received by the Apostles with ours, he says:

*Contrast between the Apostles' Baptism and ours.*

"There is this difference between our Baptism and that of the Apostles, because they were first baptized with water, and then first received the Holy Ghost by the breathing of Christ, whilst Christ was yet on earth, and afterwards from Heaven on the day of Pentecost. But we are baptized in the presence of the Bishop at the same time as we receive the Holy Ghost by the Laying on of the Hand of the Bishop."<sup>1</sup>

*Amalarius refers the gift of the Holy Ghost to Confirmation.*

Amalarius in this passage appears to confine the gift of the Holy Ghost to Confirmation alone. We desire to give full weight to any passage which seems to controvert that view of the relation between Confirmation and Holy Baptism which we are concerned to maintain in these pages as Scriptural and Catholic. But Amalarius cannot be set in counterpoise to S. Ambrose or S. Augustine, and even if he could, we are doubtful whether the passage we have quoted is meant to deny that the Holy Spirit is given in Baptism. It is not impossible that Amalarius meant to connect the first gift of the Spirit to the Apostles by the breathing of our Lord with the baptismal gift, and to connect

*Uncertainty of his true meaning.*

<sup>1</sup> "Hoc interest inter nostrum Baptisma et apostolorum," quod illi primo aqua baptizati sunt; deinde acceperunt semel per insufflationem Christi Spiritum Sanctum, adhuc in terra Christo sistente; postremo de cælo in die Pentecostes: nos vero præsentem episcopum simul baptizamur, et per impositionem manus episcopi Spiritum Sanctum accipimus. (Amal. *De Eccl. Off.* lib. iv. c. 29.)



the further gift of Pentecost with Confirmation. Chap. iv. At all events, in dealing with S. John Baptist's words, "He shall baptize you with the Holy Ghost and with fire," he says: "We are baptized with the Holy Ghost and with fire. We are baptized with the Holy Ghost, when we are washed from our sins; which washing the white garments signify, which are used in Baptism over the whole body. . . We receive the baptism of fire by the Laying on of the Hand of the Bishops."<sup>1</sup> Amalarius does not disconnect the direct operation of the Holy Spirit from Baptism in this passage, and in the same chapter, in dealing with the *unctio capitis*, he quotes the words of the Ordo Romanus (Deus Omnipotens . . . Qui te regeneravit ex aqua et Spiritu Sancto), which now form part of the Anglican Office, and which have always safeguarded the Catholic doctrine of Baptismal Regeneration. We may fairly judge the *lex credendi* of Amalarius, by the *lex orandi* he was in the habit of using. His clear testimony to the fact that the Bishop is the sole minister of Confirmation is valuable.

*He does not deny the operation of the Holy Ghost in Baptism.*

Jesse, Bishop of Amiens, in a letter on Baptism, identifies the Imposition of the Hand with the act of unction. "After these things," he says, "let

*Jesse of Amiens, A. D. 814.*

<sup>1</sup> Baptizatur Spiritu Sancto et igne; baptizatur Spiritu Sancto, quando abluimur a peccatis: quam ablutionem significant albæ vestes in Baptismate per totum corpus. Baptismum ignis accipimus per impositionem manus Episcoporum. (Amal. *De Eccl. Off.* lib. i. cap. 27.)

Chap. iv. the Bishop confirm him on the forehead with the  
*He identifies the Imposition of the Hand with unction.* chrism; and so the *Imposition of the Hand* takes place, that the Holy Spirit being invoked and invited by benediction may descend upon them after the example of the Apostles.”<sup>1</sup>

One of Alcuin's best known pupils was Rabanus Maurus, Abbot of Fulda, and ultimately Archbishop of Mayence. He wrote his three books, *De Clericorum Institutione*, in A.D. 819, which contain several important references to the subject under discussion. We have already noted that, in Archdeacon Wilberforce's opinion, Rabanus sets Confirmation on a higher level than Holy Baptism. The criticism is abundantly justified, as we shall soon discover. Rabanus begins by quoting S. Isidore's definition of Baptism, Chrism and the Holy Eucharist, and using his words with regard to the relation between the outward visible sign and the inward spiritual grace.<sup>2</sup> He then lays down the doctrine of the Anglican Article xxvi., which expresses the fact (to use the words of Rabanus) that “whether the Sacraments are administered by good or by evil ministers within the Church, these gifts do not depend on the merits of good dispensers, nor are they lessened

*Rabanus Maurus,*  
A.D. 840.

*Rabanus on the unworthiness of ministers.*

<sup>1</sup> Post hoc confirmet eum Episcopus in fronte de chrismate; ideoque manus impositio fit, ut per benedictionem advocatus et invitatus Spiritus Sanctus super eos descendat juxta exemplum apostolorum. (Jesse Ambian. *Ep. De Ordine Baptismi.* Migne's *Patrologia.*)

<sup>2</sup> Rabanus Maurus, *De Cleric. Inst.* lib. i. cap. 24.

by the defects of evil ones.”<sup>1</sup> Rabanus proceeds to define Baptism as the “first of Sacraments, because it is conferred before any one is anointed with the sacred chrism, or is refreshed with the Body and Blood of Christ.”<sup>2</sup> He then describes the unction of the head, and says: “The fact that the unction of the chrism follows upon Baptism is because the Holy Ghost, Who through that chrism sanctifies believers by the infusion of His own power, descended upon Jesus immediately after His Baptism in the form of a dove. That dove, which at the Flood brought back to the ark a branch of olive with green leaves, was showing a type of this, signifying surely that the Holy Spirit confers the verdure of Heavenly grace upon the faithful through the anointing of the chrism in Baptism.”<sup>3</sup>

Chap. iv.

*His mistaken view of the baptismal Unction.*

It is evident from this passage that the theology of Rabanus was hopelessly astray upon the subject of Holy Baptism. It is true that in the preface to his book *De Clericorum Institutione*, he admits that

<sup>1</sup> Rabanus Maurus, *De Cleric. Inst.* lib. i. cap. 24.

<sup>2</sup> Primum Sacramentorum esse Baptismum; quia confertur antequam sancto chrismate ungatur aliquis, aut Corpore et Sanguine Christe reficiatur (*Ibid.* cap. 28).

<sup>3</sup> Quod Baptismo continuatur chrismatis unctio; quia Spiritus Sanctus, qui per illud chrisma, suæ virtutis admixtione sanctificat credentes, baptizato Iesu, statim super illum in columbæ specie descendit. Typum præferebat columba illa, quæ in diluvio ad arcam reportavit ramum olivæ virentibus foliis, significans utique quod Spiritus Sanctus per chrismatis unctionem in Baptismate virorem confert fidelibus cœlestis gratiæ (*Ibid.* cap. 28).

Chap. iv. a man is changed for the better by the Spirit of grace in Baptism *per se*, but he misunderstands the whole purport of the *unctio capitis*, as a piece of symbolism, and, as Witasse observes, considers it a necessary means of grace (*necessariam esse necessitate medii*) without which the baptized do not obtain the Indwelling Spirit. It is thus by an indirect undervaluing of Holy Baptism that Rabanus sets Confirmation on too high a level. Witasse says that Rabanus admits that our souls and bodies are cleansed and blessed in Baptism, but that the Holy Spirit is not poured forth upon us in that Sacrament. This view Witasse considers

*His view is an isolated private opinion.*

*Rabanus contrasts the unction of Baptism and Confirmation.*

to be an isolated private opinion, and it is impossible for any impartial theologian to hold otherwise. Rabanus considers the unction of the head to be the channel whereby the baptized receive the baptismal gift of the Spirit, which he compares to the Paschal gift, and then he likens Confirmation to the Pentecostal gift, taking the same view of it as Alcuin does, and using Alcuin's words.<sup>1</sup> A comparison instituted by Rabanus between the *unctio capitis* and the *unctio frontis* has been found very valuable to the advocates of the modern view of Confirmation.

He observes that "the baptized is sealed with chrism by the priest on the top of the head, but by the Bishop on the brow, in order that by the former unction may be signified the descent of the Holy

<sup>1</sup> Ut roboretur per Spiritum Sanctum ad prædicandum aliis. (*De Cleric. Inst.* cap. 30.)

Ghost upon him to consecrate him for a habitation of God, and in the second that the grace of the same sevenfold Spirit may be declared to come into the man with all the fulness of sanctity and knowledge and of power.”<sup>1</sup> With regard to the idea that Baptism only prepares a habitation for the Spirit which is void of the indwelling Presence of the Spirit until Confirmation, we may be permitted to refer to the passage of S. Cyprian<sup>2</sup> which has been thought to teach the same doctrine. We claim to have shown, in dealing with that passage, that S. Cyprian’s words cannot be fairly interpreted as implying that the gift of the Indwelling Spirit is reserved until Confirmation. To put such an interpretation upon them would stultify all the doctrinal teaching of S. Cyprian on Baptism and Confirmation. Whether Rabanus imagined that he derived the view he set forth from S. Cyprian, or whether, which is more probable, it is a private speculation of his own, the fact remains that it is contrary to the whole tenor of Catholic theology, and it is just as much an error, as his opinion about the baptismal unction.

Chap. iv.

*A misleading contrast, which is contrary to Catholic theology.*

Where Rabanus follows Alcuin and S. Isidore he is for the most part clear and orthodox. But when he sets forth strange doctrine which, as Witasse observes, *in multis omnino singularis est*, he is not in any degree an authority. His opinion on the *unctio capitis* effectually puts him out of

<sup>1</sup> *De Cleric. Inst.* 30.

<sup>2</sup> p. 120.

Chap. iv. court.<sup>1</sup> We felt constrained to examine his statements because they have been utilized to further the modern theory of Confirmation, and we have shown that they are valueless from a theological standpoint. But even so they do not uphold the view that Confirmation is a part of Baptism. The serious error which Rabanus made with regard to the baptismal unction only served to emphasize the distinction which he makes between Baptism and Confirmation.

*Jonas of  
Orleans,  
A. D. 824.*

*The  
Bishop  
the sole  
minister  
of Con-  
firmation.*

Jonas, Bishop of Orleans, also wrote a manual of instruction for the Clergy. He is very strong in asserting that the Bishop is the sole minister of Confirmation. He says that "the Acts of the Apostles teach that it belongs to the Bishop alone to convey the Holy Spirit to the faithful by the Imposition of Hands."<sup>2</sup>

A few lines lower down he effectually disposes of the mistake of Rabanus on the baptismal unction. He declares that "the Holy Spirit comes upon none of the baptized except through the Laying on of

<sup>1</sup> Witasse puts this very clearly. "Quis enim præter ipsum (*i. e.* Rabanum) sibi unquam persuasit, cæremoniam, quam ipse a Sylvestro pontifice institutam fuisse credit, habere vim sanctificandi et conferendi Spiritum Sanctum, eamque baptizato necessariam esse necessitate medii?" (*De Conf.* p. 721.) It is indeed extraordinary that such a perversion of the beautiful symbolism of the baptismal unction should ever have become possible.

<sup>2</sup> Quod solius Episcopi sit per manuum impositionem fidelibus tradere Spiritum Sanctum Acta docent Apostolorum (Jonas, Aurel. *De Inst.* i. cap. 7).



the Hands of the Apostles." We cannot press Chap. iv. these words to mean that he ignored the baptismal gift of the Spirit, though he does not mention it, for he is commenting on Acts viii., and dealing with the special coming of the Holy Spirit in Confirmation which is there described.

Strabo, an Abbot and ecclesiastical writer of the ninth century, gives an account of the Baptismal unction and its essential difference from Confirmation, which is worth quoting. He says: "Others have added to Baptism the unction of the chrism, which no one doubts to have been taken from an ancient usage, since in the earliest times Baptism was wont to be confirmed by the Imposition of Hands, which it is said that Peter and John did in Samaria, which Confirmation both at that time pertained to the office of the Chief Pastors of the Church, and without doubt does so pertain at the present time. Wherefore in the Canons it is frequently forbidden to priests to consecrate the chrism, or to sign the baptized on the forehead, which belongs to Bishops alone." <sup>1</sup> He then repeats the decision of Innocent I., and the doubtful decree of Pope Sylvester, with

*Wala-  
fridus  
Strabo,  
A. D. 842.*

*The  
baptismal  
Unction.*

<sup>1</sup> Addiderunt alii Baptismo chrismatis unctionem, quam ex veteri sumptam consuetudine nemo est qui dubitet; cum primis temporibus impositione manuum Baptismus confirmari soleret, quod in Samaria fecisse Petrum legitur et Joannem: quæ Confirmatio et tunc ad primos Ecclesiæ pastores pertinuit, et nunc pertinere non dubitatur. Unde in canonibus sæpe interdicitur presbyteris, ne chrisma conficiant, neque baptizatos in fronte consignent, quod solis debetur episcopis (Walafrid. Strabo, *De Exordiis et Incrementis*, cap. 26).

Chap. iv. regard to the baptismal unction which was originally given if the baptized person was in danger of dying without Confirmation. He then quotes the decision of the 77th Canon of Elvira, which states that those who die without Confirmation are saved by virtue of their baptismal profession of faith. The first sentence we have quoted is of uncertain meaning. It may possibly allude to Confirmation, as being, as he says further on, derived from ancient custom and the following of Apostolic usage. But it is far more likely to apply to the Baptismal unction, which Witasse thinks that Strabo and others believed to have been a foreshadowing of Confirmation,—a Confirmation in *will*, but not in *fact* (like an act of spiritual communion), originally introduced to meet the case of a baptized person in danger of death before Confirmation could be administered. This, of course, is an intelligible account of the *unctio capitis* from one point of view, although that view is to be preferred which takes it to be a symbol of the baptismal gift of the Holy Spirit. For the rest Strabo is clear enough. To him the Bishop is the sole minister of Confirmation, which is an ordinance derived from Apostolic practice. At the close of the chapter he speaks of heretics being received with chrism and the Imposition of Hands (*chrismate et manuum impositione*), which shows that he considered the Imposition of Hands a necessary factor in Confirmation.

*Its probable significance to Strabo.*

*The Bishop the sole minister of Confirmation.*

Hincmar, Archbishop of Rheims, supplies us

with a very useful comment on the difficult passage in S. Augustine which states that the Laying on of Hands was nothing but a prayer over a man which could be repeated (S. Aug. *De Bapt.* lib. iii.). We have already dealt with this passage, and given our view of S. Augustine's meaning (p. 215). Chap. iv.  
*Hincmar of Rheims,*  
A.D. 845.

Hincmar says "that when we simply bless any one, we lay our hands upon him by ancient custom; for so Jacob, when he blessed the sons of Joseph, laid his hands upon them, and the Lord in the Gospel is recorded to have blessed by imposition of the hand little children offered to Him (*oblatus sibi parvulos per impositionem manus benedixisse legitur*). Whether the imposition of the hand is made for the reconciliation of penitents, or for the expulsion of infirmity or of the devil, or for the purpose of simple benediction, it is fitly enough understood in accordance with Augustine to be nothing else than prayer over a man, which it is not forbidden to be repeated as often as need shall have arisen." "But when it is used for Confirmation or Ordination it must be held to be for a Sacrament, and not for prayer alone, which imposition the holy Fathers have forbidden to be repeated."<sup>1</sup> We owe something to Hincmar for these words, apart from his lucid explanation of S. Augustine's meaning, and his statement that Confirmation and Ordination confer a sacramental "character" upon their recipients. Hincmar's allusion to our Lord's benediction of little children *Hincmar's interpretation of S. Augustine's statement regarding the repetition of Imposition of Hands.*

<sup>1</sup> Hincmar, *De Capit. Eccl.* cap. 16.

Chap. iv. shows that he did not consider our Lord's action anything more than a benediction capable of being repeated. Infant Confirmation was practised in the West in his day, and if he had traced any connection between our Lord's action and the sacramental Imposition of the Hand in Confirmation, it would have been natural for him to apply the analogy to the practice of Infant Confirmation. A modern divine has actually taken this line,<sup>1</sup> but Hincmar takes the most obvious view of our Lord's action, and his explanation is

*Hincmar did not consider that our Lord's benediction of children was a type of Infant Confirmation.*

undoubtedly the true one. Herard, Archbishop of Turin, held a synod in A.D. 858, where he promulgated a series of canons and instructions for the clergy. The following canon throws some light upon the question of the age for Confirmation: "Let those who are adults come fasting to Confirmation, and let them be admonished to make their confessions first, so that they may come in purity to receive the gift of the Holy Spirit" (cap. 75).<sup>2</sup> We have here clear evidence that Confirmation in the West was frequently administered

*Herard of Turin, A.D. 858.*

*The age for Confirmation.*

<sup>1</sup> Mr. Grueber has the following question and answer :

"Q. And can you not add one other reason in favour of early Confirmation?

"A. Christ laid His hands upon infants and little children, and said, *Suffer little children to come unto Me, and forbid them not*" (*Catechism on Confirmation*, p. 53).

<sup>2</sup> These canons, promulgated by Herard, were portions of the general body of the Canon Law. For instance, this particular canon was originally enacted by the first Council of Orleans (A.D. 511). See Gratian, iii. Dist. v. c. 6.

to those who had come to years of discretion Chap. iv.  
*(perfectæ ætatis)*, as a rite distinctly separated from  
 Baptism, which demanded a special preparation of  
 body and soul for its due reception.

A commentary on the Pauline Epistles and the Pseudo-  
Prima-  
sius,  
 Epistle to the Hebrews was published in the six-  
 teenth century under the name of Primasius, Bishop  
 of Adrumetum in North Africa, in A.D. 504. A  
 modern German scholar<sup>1</sup> has given convincing  
 proofs that Primasius was not the author of this  
 commentary, although it is by no means certain to  
 whom its authorship may be ascribed. It is  
 possible that Remigius of Rheims wrote it, and  
 whether this be so or not, considerable interest is  
 attached to its references to Confirmation on  
 account of the use made of them in furtherance of  
 that modern theory of Confirmation which these  
 pages are intended to disprove. We have already  
 alluded to the references made by Pseudo-Pri-  
 masius to Confirmation, and shown how they  
 contradict each other.<sup>2</sup> But it may be necessary  
 here to review the passages in full. In so doing it  
 is very interesting to note that Haymo, one of Haymo  
of Halber-  
stadt, A.D.  
850.  
 Alcuin's pupils, who was Bishop of Halberstadt,  
 has reproduced in his works the commentary of  
 Pseudo-Primasius on the Hebrews, with a few  
 verbal alterations. On Heb. vi. 2, Pseudo-Primasius Primasius  
on Heb.  
vi. 2.  
 says: "We ought not to lay the foundation

<sup>1</sup> Haussleiter and Zahn's *Forschungen zur Geschichte des  
 neutest. Kanons*, part iv.

<sup>2</sup> pp. 50, 67, 133.

Chap. iv. again. He (the author) calls the Imposition of Hands Confirmation, by which it is most fully believed that the Holy Spirit is to be received, which is wont to be done by the Bishops after Baptism for the confirmation of unity in the Church."<sup>1</sup> Here the commentator distinguishes between Baptism and Confirmation, and states that Confirmation is administered by the Bishops, as a distinct rite, *after* Baptism. His idea that Confirmation ministers to the unity of the Church is very fitting, because in Confirmation the Bishop of each diocese brings all those who have been baptized by his clergy (or in any other valid manner) in touch with himself as the centre of unity in his diocese, besides being the channel of administering to them the gifts of priesthood and ministry, whereby clergy and laity are knit together by the Holy Spirit in the unity of a common service. Thus far our author is in accord with Catholic doctrine, but in his comment on Heb. xiii. 25 he makes a statement which has caused confusion. He says: "It is called grace, as being freely given. By the name of grace we must here understand a perfect faith, together with the execution of good works, and also the remission of sins, which the faithful receive at

*His comment on  
Heb. xiii  
25.*

<sup>1</sup> Fundamentum non debemus rursum jacere. Impositionem manuum appellat confirmationem, per quam plenissime creditur accipiendus Spiritus Sanctus, quod post Baptismum ad confirmationem unitatis in Ecclesia a pontificibus fieri solet. (Pseudo-Primas. *in loc.*) For the reading here adopted see Westcott, *Ep. to Hebrews*, p. 146.



the time of Baptism; also the gift of the Holy Spirit, which is given in Baptism by the Imposition of the Hand of the Bishops, all of which things are freely given by God.”<sup>1</sup> Naturally enough, Daillé has tried to make use of the words “*quod datur in Baptismate*” to further his own theory that Confirmation is rightly discarded by the Calvinists, because it is a mere ceremonial adjunct of Baptism. Daillé would surely have pondered on the irony of fate, had he foreseen that more than two centuries after he had thus used these words of the Pseudo-Primasius, they would have figured as the motto of a theological work, intended to exalt Confirmation by uniting it with Baptism, and further that the author of the book in question should say that “the so-called Primasius gives us the most terse and exact statement of the doctrine of Confirmation (perhaps adopted from Origen) which is to be found in all patristic theology.”<sup>2</sup> We have already seen that Origen himself corrects the phrase referred to, by stating that “the Holy Ghost was bestowed by the Imposition of the Apostles’ hands *after Baptism*.”<sup>3</sup> The phrase “after Baptism,”

Chap. iv.

*His statement that the Spirit is given in Baptism by Imposition of Hands examined.*

<sup>1</sup> Gratia dicitur gratis data, gratiæ autem nomine debemus hic accipere fidem perfectam, cum executione bonorum operum, remissionem quoque peccatorum, quam percipiunt fideles tempore Baptismatis, donum etiam Spiritus Sancti, quod datur in Baptismate per impositionem manuum episcoporum, quæ omnia gratis a Deo dantur. (Pseudo-Primas. *in loc.*)

<sup>2</sup> Mason on *Confirmation*, p. 230.

<sup>3</sup> p. 133.

Chap. iv. which is used by Origen and Pseudo-Primasius, explains their use of the words "in Baptism," in the sentence we are discussing. Witasse very sensibly remarks that the words "*quod datur in Baptismate*" do not favour Daillé's hypothesis, because they meant no more than *in the season* of Baptism, and because Primasius says definitely that the gift of the Holy Spirit was conferred after Baptism, and further, because he distinguishes, by using the word "*etiam*," that special gift from the effect of Baptism, and also assigns a special minister for that gift altogether different from the minister of Baptism, namely, the Bishop.<sup>1</sup> We claim to have shown clearly enough that this phrase of Pseudo-Primasius is a broken reed in the hands of those who desire to prove Confirmation to be a part of Baptism, whether they embrace the theory for the purpose of abolishing Confirmation, as Daillé has done, or for the purpose of unduly exalting it, as Canon Mason has done. We have previously noted that Haymo of Halberstadt virtually made this commentary his own, so far as

Haymo carefully avoids the ambiguous phrase of Pseudo-Primasius.

<sup>1</sup> The exact words of Witasse, which we have rendered somewhat freely, are as follows: "Neque Dalleo favent hæc verba, *quod datur in Baptismate*; hæc enim verba nihil aliud significant quam tempore Baptismatis: primo quia Primasius. in secundo textu, ait conceptis terminis donum illud conferri post Baptismum; secundo, quia donum illud distinguit ab effectu Baptismi, quod particula *etiam* aperte significat; tertio quia huic dono ministrum assignat omnino diversum a ministro gratiæ baptismatis, nempe Episcopum." (Witasse, *Tract. de Confirm.* p. 704.)

the Epistle to the Hebrews is concerned, but with some remarkable alterations. He repeats Pseudo-Primasius on Heb. xiii. 25, with a careful omission of *quod datur in Baptismate*, and his version reads as follows: "By the name of grace we must here understand . . . the remission of sins which the elect receive at the time of Baptism, also the gift of the Holy Ghost, which is given as well in Baptism as through the Laying on of the Hand of the Bishops" (*donum Spiritus Sancti quod datur tam in Baptismate quam per Impositionem manus Episcoporum*).<sup>1</sup>

Here we have the full Catholic doctrine. The Holy Ghost is given in Baptism as the Indwelling Spirit of the Life of the Second Adam, and in Confirmation, as the Spirit of the Sevenfold gifts of Priesthood and Ministry. We may fairly assume that Haymo was not ignorant of the teaching of the Western Doctors and Fathers, and it is not going too far to presume that his significant alteration of the words of Pseudo-Primasius was prompted by his knowledge of the true doctrine of Baptism and Confirmation.

Cardinal Peter Damiani, the friend of the great Hildebrand, the poet who enriched the poetry of the Church with the noble hymn *De gloria et gaudiis Paradisi*, has left a clear statement of the doctrine of Baptism and Confirmation, which shows him to have been a theologian as well as a poet.

"In Baptism," he says, "the Holy Spirit is given

<sup>1</sup> Haymo Halberst. Comm. *in loc.*

Peter  
Damiani,  
A.D. 1057.

Chap. iv. for pardon, here (in Confirmation) for combat ; there

*The Holy Spirit given in Baptism and in Confirmation.*

*The Bishop the sole minister of Confirmation.*

we are cleansed from our iniquities, here we are fortified beforehand with virtues. Does not the consecrated hand impress the unction of the sacred chrism upon the brow as the portal of our earthly house? Nor is any one without distinction chosen as the officiant of so great a mystery, but the Bishop alone.”<sup>1</sup>

We have here a very clearly defined distinction between the grace of Baptism and the grace of Confirmation, and Damiani has also declared plainly that the Bishop is the sole minister of Confirmation.

*Lanfranc, A.D. 1069.*

Lanfranc, who had been formerly Abbot of the famous and learned monastery of Bec, was the first Archbishop of Canterbury after the Norman Conquest. He was a theologian, as well as an ecclesiastical statesman. In his notes on Heb. vi. he says that “every doctor who converts unbelievers to the Faith, first of all lays the foundation in their minds by telling them that they must repent of their sins, and believe in God, and be baptized for the remission of sins, and be perfected by the laying on of the hands of the Bishop for the purpose of receiving the gifts of the Holy Spirit”

*He teaches that Confirmation confers special gifts of the Holy Spirit.*

<sup>1</sup> In Baptismate Spiritus Sanctus datur ad veniam ; hic (in Confirmatione) ad pugnam : ibi mundamur ab iniquitatibus ; hic virtutibus præmunimur. Nonne in superliminari fronte domus nostræ terrestris consecrata manus sacri chrismatis imprimit unctionem? Nec quilibet tanti mysteri legitur executor, sed solus Episcopus. (Petrus Damiani, Sermon. I. *De Dedicatione Ecclesiæ.*)

(*pro accipiendis Sancti Spiritus donis in impositione manuum Episcopi consummari*).<sup>1</sup> Chap. iv.

We may note here how carefully Lanfranc guards the idea that the effect of Confirmation is the reception of certain special gifts of the Spirit, and *not* the reception of the Indwelling Presence of the Spirit, then for the first time given.

Hugh of S. Victor gives an answer to the query, *Hugh of S. Victor, A.D. 1130.*  
 "Since in Baptism a full remission of sins takes place, what does Confirmation confer?" He replies,

"The Spirit is given in Baptism for remission, but here (*i. e.* in Confirmation) for strength, for through it we are armed against our invisible foes. A man can be saved without this Sacrament if he does not pass it by from contempt."<sup>2</sup> *Distinction between the Gift of the Spirit in Baptism and Confirmation.* Observe how carefully he distinguishes between the Sacrament of

remission, and the Sacrament of strength and equipment for the spiritual combat. He is very clear too in stating that a man can be saved without Confirmation. Peter Lombard, the Master of

the Sentences, enumerates Confirmation as one of the Sacraments of the Church, which he was one of the first to reckon as seven in number. He says of

Confirmation: "This Sacrament cannot be accomplished by any others except Bishops, nor from the time of the Apostles is it recorded to have been" *The Bishop the sole minister of Confirmation.*

<sup>1</sup> Lanfranc, *Comment. on Heb. vi.*

<sup>2</sup> In Baptismo datur Spiritus ad remissionem, hic vero ad robur; per hanc enim contra hostes invisibiles armamur. Sine hoc Sacramento potest homo salvari si non ex contemptu dimiserit. (Hugo Victorinus, *Lib. I. de Sacram.* c. 22.)

Chap. iv. administered by any others save the Apostles themselves, nor can or ought it to be done by any others save by those who hold their place in succession from them (in the Apostles). The virtue of this Sacrament is the gift of the Spirit for strength, which in Baptism was given for remission.”<sup>1</sup>

We note here the same doctrine as that expressed by Hugh of S. Victor. The Minister of Confirmation is the Bishop, as the successor of the Apostles, and the Confirmation gift is distinct from the Baptismal gift.

*S. Thomas  
Aquinas,  
A.D. 1257.*

We have now arrived at the period of Scholastic Theology in the Western Church, and it will be necessary to examine the doctrine of S. Thomas Aquinas on the subject of Confirmation. Quite apart from his commanding intellectual pre-eminence, the influence exercised by the *Summa* of S. Thomas upon the theology of his own age and of succeeding ages sets this great work upon a pinnacle of importance which no single theological work has ever attained.

*The  
Summa  
Theo-  
logica.*

*Its teach-  
ing on  
Holy Bap-  
tism.*

We have already quoted from the *Summa* of S. Thomas certain passages which state his doctrine on Holy Baptism.

He teaches that Holy Baptism was instituted

<sup>1</sup> Hoc Sacramentum ab aliis perfici non potest, nisi a summis sacerdotibus; nec tempore Apostolorum ab aliis quam ab ipsis Apostolis legitur peractum, nec ab aliis quam ab illis qui locum eorum tenent, perfici potest aut debet. . . Virtus autem Sacramenti est donatio Spiritus Sancti ad robur, qui in Baptismo datus est ad remissionem. (Pet. Lomb. *Sentent. Lib. iv.* (ed. Migne), p. 855.)



as a sacrament, and received its virtue, when Chap. iv.  
our Lord was baptized.<sup>1</sup> He quotes S. Gregory of Nazianzus as expressing the truth that our Lord united all the baptisms administered in the Catholic Church to His own Baptism. "Christ was baptized that He might immerse the whole race of the old Adam in the water."<sup>2</sup>

He clearly expresses the doctrine of baptismal regeneration, and teaches that by Baptism we are incorporated into Christ as His members, and thereby receive the fulness of His grace.<sup>3</sup>

He defines "character" as conferred in the sacraments of Baptism, Confirmation, and Holy Order.<sup>4</sup>

He states that Christ (*Qui interiorius baptizat*) employs whomsoever He pleases as the minister of a valid Baptism, and that the baptismal unction and other ceremonial adjuncts of Baptism are not necessary to its valid administration.<sup>5</sup>

We now turn to his direct teaching on Con-  
firmation. An attempt has been made to minimize  
its importance, because he quotes from a spurious  
letter of Pope Melchiades, which forms part  
of the Pseudo-Isidorian Decretals. But although  
the letter in question was not written by Pope  
Melchiades, who preceded Sylvester, the Bishop  
of Rome during the Nicene Council, it represents  
the Catholic doctrine of Confirmation with sub-  
stantial accuracy; and its parallelism in language

*Aquinas  
on Con-  
firmation.*

*Spurious  
letter of  
Pope Mel-  
chiades.*

<sup>1</sup> p. 46.

<sup>2</sup> p. 48.

<sup>3</sup> p. 84.

<sup>4</sup> p. 85.

<sup>5</sup> pp. 88, 89.

Chap. iv. with the Homily of Faustus of Riez, who wrote in the fifth century, shows that the Pseudo-Isidorian Decretals, even if we date them as late as the eighth century, represent, in certain points, the current teaching of an earlier age.

*Confirmation the Sacrament of spiritual increase.*

Aquinas regards Confirmation as the Sacrament of Christian maturity and perfection. "For thus also a man receives spiritual life through Baptism, which is a spiritual regeneration; but in Confirmation a man receives as it were a kind of maturity in the spiritual life. Whence Pope Melchiades says: *The Holy Ghost, Who descends upon the waters of Baptism with saving illapse, gives His Fulness in the Font for innocence; but in Confirmation He affords an increase for grace; in Baptism we are regenerated unto life; after Baptism we are confirmed for the conflict; in Baptism we are washed clean, after Baptism we are strengthened.* And so it is manifest that Confirmation is a proper sacrament."<sup>1</sup> In another passage Aquinas, after stating that Baptism confers regeneration, and

<sup>1</sup> Sic igitur et vitam spiritualem homo accipit per Baptismum, quæ est spiritualis regeneratio; in Confirmatione autem homo accipit quasi quamdam perfectam ætatem spiritualis vitæ. Unde Melchiades Papa dicit: "Spiritus Sanctus, qui super aquas Baptismi salutifero descendit lapsu, in fonte plenitudinem tribuit ad innocentiam, in Confirmatione augmentum præstat ad gratiam; in Baptismo regeneramur ad vitam, post Baptismum confirmamur ad pugnam; in Baptismo abluiamur, post Baptismum roboramur." Et ideo manifestum est quod Confirmatio est speciale Sacramentum. (*Summa Theol.* Quest. lxxii. Art. 1.)

Confirmation, "a certain spiritual increase" (*quod-* Chap. iv.  
*dam spirituale augmentum*), proceeds as follows:

"It is manifest from the analogy of the life of the body that the action of a human being just born is one thing, and the action which belongs to him when he has arrived at mature age is another thing. And so by the sacrament of Confirmation spiritual power is given to the man for certain sacred actions, over and above those for which power was given him in Baptism. For in Baptism a man receives the power to do those things which belong to his own salvation, so far as he lives a life of his own; but in Confirmation a man receives power to do those things which belong to the spiritual conflict against the enemies of the faith, as is evident from the example of the Apostles, who before they received the fulness of the Holy Spirit, were in the upper room persevering in prayer, but after a while went forth and feared not to confess publicly the faith before the enemies of the Christian faith. And so it is evident that Confirmation confers *character*."<sup>1</sup> Aquinas here

*Analogy  
between  
the bodily  
and spirit-  
ual life.*

*Confirma-  
tion con-  
fers char-  
acter, and  
is the  
Sacrament  
of spirit-  
ual ma-  
turity.*

<sup>1</sup> Manifestum est autem ex similitudine corporalis vitæ, quod alia est actio hominis statum nati, et alia actio quæ competit ei cum ad perfectam ætatem pervenerit. Et ideo per sacramentum Confirmationis datur homini potestas spiritualis ad quasdam alias actiones sacras, præter illas ad quas datur ei potestas in Baptismo. Nam in Baptismo accipit homo potestatem ad ea agenda quæ ad propriam pertinent salutem, pro ut scilicet secundum se ipsum vivit; sed in Confirmatione accipit homo potestatem ad agendum ea quæ pertinent ad pugnam spiritualem contra hostes fidei,

Chap. iv. clearly sets forth the true doctrine of Confirmation in relation to Holy Baptism. It is the sacrament of spiritual maturity and increase of grace. It has been said that the idea of progressive spiritual growth cannot well be considered the special characteristic of a rite like Confirmation, which confers "character," and cannot therefore be repeated. But a little reflection will show that this objection cannot reasonably be entertained. The equipment with spiritual weapons for the conflict, and the endowment with the graces of the Priesthood of the laity, which form the essence of Confirmation, belong to spiritual maturity, and point, as the Anglican Office suggests, to a "daily increase" in the use and development of the gifts of grace once and for all given in Confirmation. Aquinas plainly states that the Laying on of Hands is the outward sign of Confirmation in his comment on Heb. vi. He there says: "The imposition of hands is twofold. One form of it works miracles, as when Christ healed the sick (S. Luke iv.), and this is not sacramental. Another form of it is sacramental, and this also is twofold. One is in the sacrament of Order (1 Tim. v.): *Lay hands*

*Aquinas  
on the  
Laying on  
of Hands.*

---

sicut patet exemplo Apostolorum, qui antequam plenitudinem Spiritus Sancti acciperent, erant in coenaculo perseverantes in oratione; postmodum vero egressi non verébantur publice fidem fateri, etiam coram inimicis fidei Christianæ. Et ideo manifestum est quod in Sacramento Confirmationis imprimetur character. (*Summa Theol.* Quæst. lxxii. Art. 5.)

suddenly on no man. The other is in the sacrament of Confirmation for renewal (Tit. iii.): *Through the Laver of Regeneration and the renewing of the Holy Ghost.*"<sup>1</sup> Although S. Thomas deals clearly with this crucial passage on the Laying on of Hands, and leaves us in no doubt as to his meaning, he is not equally clear when dealing with the same subject in the *Summa*, where he decides that, though the Apostles did not use chrism, but only the Imposition of the Hand, chrism is to be regarded as "*conveniens materia hujus sacramenti*," viewed in the light of the established usage of the Church (*Summa* iii. Quæst. lxxii. Art. 2). Aquinas may fairly be said to represent the teaching of Western Christendom upon the actual effects and due position of Confirmation in the sacramental system of the Catholic Church. It has been broadly stated that the Doctors and theologians of Western Christendom do not teach that the Holy Spirit is given in Baptism, but that this gift is deferred until Confirmation. The catena of authorities we have cited amply suffices to disprove this statement, and it is unnecessary to deal with it as a matter of serious argument.

Chap. iv.

*Western Christendom does not teach that the gift of the Holy Ghost is not given in Baptism.*

<sup>1</sup> Impositio manuum est duplex. Una est miracula faciens, sicut quando Christus per manus impositionem curabat infirmos (Lucæ iv.), et hæc non est sacramentalis. Alia est sacramentalis, et hæc est duplex. Una in sacramento Ordinis (I. ad Tim. v.), *manus nemini cito imposueris*. Alia est in sacramento Confirmationis ad renovationem; (ad Tit. v.) *per lavacrum regenerationis et renovationis Spiritus Sancti*. (S. Thom. Aquin. *Com. ad Hebr.*)

Chap. iv.

*The evidence of mediæval Canon Law.*

*The Decretum of Gratian.*

We have next to examine the evidence of the Canon Law of the mediæval Church. In the middle of the twelfth century, Gratian, a learned monk of the University of Bologna, codified the Canon Law of the Church in his famous *Decretum*, which with the subsequent additions of the Decretals of Gregory IX., the Constitutions of Boniface VIII. and Clement V., and the Extravagantes of John XXII., formed the *Corpus Iuris Canonici* of Western Christendom.

*Authority of the Canon Law in England.*

It is an accepted fact that the *Corpus Iuris Canonici* was not, as a whole, considered binding in the Church of England before the Reformation, but was only received so far as it did not conflict with the laws of the land, and so far as it was incorporated with the decrees of Anglican Synods, and the Constitutions set forth from time to time by Legatine or Archiepiscopal authority. But it must also be borne in mind that the area in which it did not so conflict was a very wide one, and the general authority of the Canon Law in England was and now is paramount on all subjects connected with the sacramental life and spiritual discipline of the Church, an area which we may express in general terms as being covered by the Canon Law of undivided Christendom. Even in a matter of such important detail as the forbidding of pluralities, a beneficed priest was deprived of a living held in plurality by the Court of Arches in 1848, upon the sole authority of the Canon against pluralities of the Fourth Lateran Council



held by Innocent III. in A.D. 1214, which was thus regarded as a part of the mediæval Canon Law which had fulfilled the necessary conditions to render it binding in England.<sup>1</sup> Chap. iv.

We shall first examine the Canon Law in general, and then proceed to cite the English Councils and Constitutions dealing with the subject of Confirmation.

We find that in the period between the ninth and eleventh centuries the custom of administering Baptism at fixed seasons, with full and solemn ceremonial which required the presence of the Bishop, had been found impracticable in Western Christendom. Dioceses were too large to permit the reservation of all baptisms to Easter and Pentecost, and the practical necessity and urgency of baptizing infants and adult catechumens without unnecessary delay, caused Confirmation to be administered by the Bishop during his visitations of his diocese, and as opportunity offered, whilst the Parish Priests, and in their absence, their Deacons, administered the sacrament of Baptism. This necessarily, although gradually, caused the practice of Infant Confirmation to be discontinued, because the Western Church held most rigidly to the Scriptural doctrine that the Bishop is the sole minister of Confirmation.

*Separation of Confirmation from Baptism caused the gradual disuse of Infant Confirmation.*

The second Council of Seville (A.D. 619) forbade priests to lay hands on the baptized, or on

*Second Council of Seville, A.D. 619.*

<sup>1</sup> See Phillimore, *Eccl. Law*, vol. ii. p. 1163, case of Burder v. Mavor.

Chap. iv. those converted from heresy, in very explicit terms.<sup>1</sup> The seventy-seventh Canon of Elvira lays down the same doctrine,<sup>2</sup> which is also the general doctrine of the Canon Law, notwithstanding the passage of disputed meaning in the letter of Gregory the Great to the Bishop of Cagliari, which we have already discussed. Gelasius,<sup>3</sup> in a genuine letter, forbids priests to confirm, and the Pseudo-Isidorian letter of Eusebius<sup>4</sup> does the same, as also does the Council of Worms, held in A.D. 868.<sup>5</sup> We have previously noted certain Gallican canons of doubtful interpretation, which have been supposed to permit priests to confirm, but we reserve the full discussion of the validity of Greek Confirmations and the occasional Papal dispensations for priests to confirm to a further stage in our inquiry. The eleventh Council of Toledo<sup>6</sup> forbade fees to be taken for administering the sacraments of Baptism, Confirmation, and Holy Order, thus reckoning Confirmation as a rite distinct from Baptism. The date of this Council is A.D. 675, and in A.D. 829 the sixth Council of Paris decreed

*Priests  
forbidden  
to confirm.*

*Eleventh  
Council of  
Toledo,  
A.D. 675.*

*Sixth  
Council of  
Paris,  
A.D. 829.*

<sup>1</sup> *Conc. Hisp.* ii. cap. 7, on the things forbidden to priests, says: "Eis non licere per impositionem manus fidelibus baptizatis vel conversis ex hæresi paracletum Spiritum tradere, nec chrisma conficere, &c."

<sup>2</sup> p. 145.

<sup>3</sup> Gratian, *I. Dist.* xcv. c. 2.

<sup>4</sup> Gratian, *III. Dist.* v. c. 4.

<sup>5</sup> Non licet presbyteris per impositionem manus paracletum Spiritum tradere nec chrismate baptizatorum frontem signare quia pontificatus apicem non habent. (*Conc. Vornat*, can. 8.)

<sup>6</sup> *Conc. Tolet.* xi. cap. 8.

that "the gift of the Holy Spirit through the Laying on of Hands belonged to the Apostles alone, and to their successors the Bishops,"<sup>1</sup> and further that the Bishop should administer Confirmation fasting, "since Baptism, except for the sake of infirmity, is not administered save by fasting priests, so the imparting of the Holy Spirit, except for the aforesaid cause of infirmity, is not to be administered save by Bishops who are fasting."<sup>2</sup>

Chap. iv.

*Bishops to confirm fasting.*

The same rule applied to the adult recipients of Confirmation. The Council of Orleans (A.D. 511) decreed: "Let those who are of years of discretion come fasting to Confirmation, and be admonished first to make their confession, so that they may be able to receive the gift of the Holy Ghost in purity, and know that no one will be a Christian unless he has been anointed by the Bishop's confirmation."<sup>3</sup>

*Council of Orleans, A.D. 511.*

*Persons who have come to years of discretion are to be confirmed fasting.*

It is interesting to note that this Canon evidently views Confirmation as conferring the gift of the

<sup>1</sup> Donum Spiritus Sancti per impositionem manuum convenire solis apostolis, eorumque successoribus episcopis, &c. (*Conc. Paris. vi. cap. 27.*)

<sup>2</sup> Sicut enim Baptismus, exceptâ infirmorum causa non nisi a jejunis celebratur sacerdotibus; ita etiam traditio Spiritus Sancti, excepta præmissa causa infirmorum, non nisi a jejunis celebranda est pontificibus. (*Ibid. cap. 33.*)

<sup>3</sup> Ut jejuni ad Confirmationem veniant perfectæ ætatis, ut moneantur confessionem facere prius ut mundi donum Spiritus Sancti valeant accipere, et quia nunquam erit Christianus, nisi in Confirmatione episcopali fuerit chrismatus. (*Conc. Aurel. apud Gratian III. Dist. v. c. 6.*)

Chap. iv. Holy Ghost for a specific purpose, apart from the baptismal gift of Indwelling. It is a gift given to confer spiritual maturity upon those baptized as infants, who have come to years of discretion and are capable of making their confession, so that they may become perfect Christians. The use of the word "Christian" in this Canon may be explained by the similar phrase in the thirty-ninth Canon of Elvira,<sup>1</sup> and also by the Pseudo-Isidorian letter of Pope Urban, which directs the baptized to be confirmed "*ut plene Christiani inveniantur.*"

*Use of the word "Christian."*

*Council of Rouen, A.D. 1072.*

*Second Council of Chalons forbids the repetition of Confirmation.*

The Council of Rouen (A.D. 1072) repeats the injunction as to Confirmation being administered and received fasting, and adds to its ritual the symbol of fire, probably by means of a lighted candle.<sup>2</sup> The second Council of Chalons (A.D. 813) had already forbidden persons to be confirmed twice over, an irregularity which sometimes occurred through the carelessness of the clergy.<sup>3</sup> The sponsors at Confirmation were considered to contract the same spiritual relationship with those confirmed as did sponsors in Baptism.<sup>4</sup>

<sup>1</sup> p. 144.

<sup>2</sup> Donum Sancti Spiritus ut non detur nisi jejunis et a jejunis, neque ipsa confirmatio absque igne fiat statutum est. (*Conc. Rothom. cap. 7.*)

<sup>3</sup> Dictum nobis est quod quidam de plebe bis et ter ab episcopis, ignorantibus eisdem episcopis, confirmentur. Unde nobis visum est eandem Confirmationem, sicut nec Baptismum, iterari minime debere. (*Conc. Cabilon II. can. 27.*)

<sup>4</sup> Gratian, *Decret. II. Caus. xxx. Quæst. I. c. i.*

Priests were forbidden to hallow the chrism,<sup>1</sup> Chap. iv. which was consecrated by the Bishop, according to Canon XX. of the first Council of Toledo (A.D. 400), when it was wanted, but subsequently according to Roman usage on Maundy Thursday.<sup>2</sup>

The letter of Innocent III. on Unction contains a very valuable reference to Confirmation, and is incorporated by Gratian in the *Corpus Iuris Canonici*. Innocent says: "By the chrismation of the forehead is denoted the Imposition of the Hand, which by another name is called Confirmation, because the Holy Spirit is given through it *for increase of grace and strength*. Whence it is that although a simple priest or elder has authority to apply other unctions, no one except the chief Priest, that is to say the Bishop, can confer this unction; because it is written concerning the Apostles alone, of whom Bishops are the Vicars, that they used to give the Holy Spirit through the Imposition of the Hand, as the passage of the Acts of the Apostles shows: *When they had heard . . . and they received the Holy Ghost* (Acts viii. 14—17). Whose coming is denoted by the ministry of unction; because the Dove, in whose form the Holy Spirit descended upon Christ in Baptism, returning at evening at the time of the Flood, brought back a branch of green olive, of which sacrament also the prophet David foreknowing,

*Innocent  
III. A.D.  
1202.*

*Innocent  
III. on the  
Imposition  
of the  
Hand,  
and the  
ministry of  
Unction.*

<sup>1</sup> *Conc. Hisp.* ii. cap. 7, which repeats the prohibition of the second and third Councils of Carthage.

<sup>2</sup> See Martene, *De Antiquis Ritibus*, Lib. I. c. 3, art. 3.

Chap. iv. predicted that His face should be anointed with the oil of gladness.”<sup>1</sup>

*Innocent  
III. on  
Infant  
Baptism.*

We note here that Innocent considers the *unctio frontis* to be a part of the same rite as the Imposition of the Hand, and that he restricts it absolutely to the Bishops, as the Vicars of the Apostles. The doctrine of this great statesman and theologian on Infant Baptism is also worth quoting. After stating the necessity of circumcision for all under the Old Covenant, he says that “the Gospel voice declares without distinction of persons; *except every one be born again of water and the Holy Spirit he shall not enter into the Kingdom of God*—by this general statement excluding neither sex nor age. Still it must be carefully marked how much more Baptism to-day brings to Christians than circumcision brought to Jews . . . Through the sacrament of Baptism,

<sup>1</sup> Per frontis chrismationem manus impositio designatur quæ alio nomine dicitur confirmatio, quia per eam Spiritus Sanctus ad augmentum datur et robur. Unde quum cæteras unctiones simplex sacerdos vel presbyter valeat exhibere, hanc non nisi summus sacerdos, id est Episcopus, debet conferre, quia de solis Apostolis legitur, quorum vicarii sunt episcopi, quod per manus impositionem Spiritum Sanctum dabant quemadmodum Actuum Apostolorum lectio manifestat: *Quum audissent*, &c. (Acts viii. 14—17). Cujus adventus per unctionis ministerium designatur, quia columba, in qua Spiritus Sanctus super Christum in baptismo descendit, ad vesperum in cataclysmo revertens, ramum retulit virentis olivæ, cujus utique sacramentum David propheta prænoscens exhilarandum faciem in oleo prædicavit. (*Decret. Greg. IX. i. Tit. xv. c. i.*)



tinged with the Blood of Christ, sin is remitted, Chap. iv. danger is avoided, and a way is also opened to the Kingdom of Heaven, whose portal the Blood of Christ hath in mercy opened to His faithful ones." <sup>1</sup>

The testimony of Innocent III. on Baptism and Confirmation might perhaps have been better grouped with that of other theologians and divines. But the exceptional weight of his position as one of the greatest and most powerful statesmen who ever occupied the Papal throne, gives a special importance to his theological statements. His Epistles which we have quoted are incorporated into the Canon Law, and it is preferable to deal with them from this standpoint rather than as the utterance of an individual theologian.<sup>2</sup> The fifth Canon of the Council of Cologne (A.D. 1280) gives us clear evidence on the subject of the usual age for Confirmation. "Let parents bring their children of seven years old (or of a greater age)

*The  
Council of  
Cologne  
(A.D.  
1280) on  
the age for  
Confirmation.*

<sup>1</sup> Ita nunc indistincte vox intonat evangelica : *Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non intrabit in regnum Dei*, ab hac generalitate nec sexum nec ætatem excludens. Caute tamen notandum est quantum plus baptismus hodie conferat Christianis quam quondam Iudæis circumcisio contulisset . . . per sacramentum baptismi Christi sanguine rubricati culpa remittitur, vitatur periculum et ad regnum cœlorum etiam prevenitur, cujus januam Christi sanguis fidelibus suis miserecorditer reseravit. (*Decret. Lib. III. t. xlii. c. 3.*)

<sup>2</sup> The passage on Baptism is incorporated with the Canon of the Council of Durham (A.D. 1220): "De effectu baptismatis."

Chap. iv. to be confirmed, but if they are ten years old or more, let them first confess to their own priests before they are confirmed."<sup>1</sup>

*Summary  
of Western  
ritual of  
Confirmation.*

We can proceed from this Canon to a brief summary of Western mediæval practice with regard to Confirmation. The candidates came fasting, after having made their confession, if old enough to do so. The Priest examined them in the Lord's Prayer, Creed, and the Angelic Salutation and Ten Commandments. They were then brought to the Bishop, who was fasting, and they had to repeat to him the Lord's Prayer, Creed, Angelic Salutation, and Commandments, and be examined by him on them. Then the Bishop asked their names, so that unfit ones might be changed, and the names were inscribed in the Confirmation Register.<sup>2</sup> Then at nine A.M. (the hour of the Pentecostal outpouring) he confirmed the candidates with the Prayer for the Sevenfold Gifts and the Imposition of Hands, signing them with the chrism on the brow with the sign of the cross, and the words "*Consigno te, &c.*," followed by a slight blow on the cheek (*alapa*).<sup>3</sup>

The Sponsors in Confirmation then bound the

<sup>1</sup> Parentes ducant parvulos ad episcopum septennes vel majoris ætatis confirmandos ; vero si fuerint decem annorum vel ultra, prius suis sacerdotibus confiteantur, quam confirmentur. (*Conc. Colonien. c. 5.*)

<sup>2</sup> See Benedict XIII. *De Synodo Dioces.* cap. ix. p. 182.

<sup>3</sup> This custom is first mentioned by Durandus, and is explained in the Catechism of the Council of Trent to be symbolical of enduring hardness as a soldier of Christ.

foreheads of the newly confirmed with a linen fillet, Chap. iv. which was after an interval of three (or seven) days removed and reverently burnt. The Sponsors, like those in Baptism, were considered to contract spiritual kinship with those persons for whom they acted.<sup>1</sup>

It remains for us to examine the evidence of English Canon Law upon the subject of Baptism and Confirmation. As we have already stated, the Canon Law of Christendom (with certain limitations) was accepted generally in England, but it is interesting to trace its enactments as they appear in English collections of Canons, and in the conciliar decrees and Constitutions of the English Church. In A.D. 960 certain Canons were put forth in the reign of King Edgar which were partly taken from the Capitularies of Charlemagne.

*The evidence of English Canon Law.*

*King Edgar's Canons, A.D. 960.*

Canon XV. provides against the undue deferring of Confirmation (*Ut nemo nimis diu ab episcopo confirmari differat*); and Canon XXII. enjoins that no one can be a sponsor at Baptism (*nec episcopi manum accipere*) unless he knows his "Pater Noster" and "Credo."<sup>2</sup>

Archbishop Hubert Walter held a Council at

<sup>1</sup> For an excellent digest of the ritual of Confirmation, see Pelliccia's *Polity of the Christian Church*, c. iii. sec. 3 and 4.

<sup>2</sup> Wilkins, *Conc.* i. p. 226. It is likely that the Latin translation of Canon XXII. does not represent its true meaning. It probably means that no one can be a *sponsor* at Confirmation unless he knows his "Pater Noster," &c., and *not* that he cannot be confirmed until he knows it.

Chap. iv. Westminster in A.D. 1200, which is known as *Council of London*, A.D. 1200. "Concilium Londinense." It contains a provision for the baptizing and confirming of persons concerning whose Baptism or Confirmation doubts existed, and also a prohibition against fathers or mothers, step-fathers or step-mothers, acting as sponsors in Confirmation.<sup>1</sup> The idea of spiritual relationship being involved in sponsorship ultimately led to complications, and only enlarged the area of Papal dispensations.

*Synod of Durham*, A.D. 1220. The Synod of Durham, in its thirty-first Canon, states that "Since the sacrament of Confirmation gives strength to young children, the priests must frequently admonish the people to bring their children to Confirmation. For, after Baptism, the sacrament of Confirmation must be received, and it must be publicly ministered in the church. But if a child of seven years old and upwards is not confirmed, by reason of the negligence and carelessness of its parents, the father and mother must both be suspended from entering the church until the child is confirmed. The priest who shall have been shown negligent in this matter must be subject to a similar punishment."<sup>2</sup> This Canon of Durham

<sup>1</sup> De baptisate vel confirmatione, si dubitetur,—statuimus ut conferatur . . . Adjicimus etiam ut nullus teneatur ad confirmationem a patre vel matre vel vitrico vel noverca. (*Conc. Londin. c. 3.*)

<sup>2</sup> Cum sacramentum Confirmationis robur det parvulis, sacerdotes frequenter moneant populum ad confirmandum puerorum. Post baptismum enim debet suscipi sacramentum Confirmationis, et publice proponatur in ecclesia. Quodsi

shows that it had become necessary to inflict Chap. iv. Church censure upon both parish priests and parents who neglected to bring children to Confirmation who had passed the limit of seven years of age.

A Provincial Council of the Scottish Church Scottish Provincial Council, A.D. 1225. held at Aberdeen in A.D. 1225 has a similar enactment in its fifty-sixth Canon. The limit of seven years is not mentioned, but the adult candidate for Confirmation "*prius confiteatur quam confirmetur.*"

The Constitutions of S. Edmund, Archbishop of The Constitutions of S. Edmund, A.D. 1236. Canterbury in A.D. 1236, contain a Canon urging the necessity of Confirmation in very nearly the same words as those of the Durham Canon. No age limit is mentioned, and the prohibition of father and mother being sponsors in Confirmation is repeated, almost in the same words as the Council of London. The laity are exhorted not to wait for the Bishop's visitation, but to bring their children to him whenever they found opportunity.<sup>1</sup> This led to the abuse of Bishops administering Confirmation on horseback in the public roads and in the open fields, which latter practice survived

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ultra septem annos vel plus puer fuerit per negligentiam et incuriam parentum non confirmatus, tam pater quam mater ab ingressu ecclesiæ tamdiu suspendantur, quousque puer confirmetur. Simili pœnæ subjaceat sacerdos, qui circa hoc negligens extiterit. (*Conc. Dunelm. c. 31.*)

<sup>1</sup> Sæpe dicatur laicis ne expectent diu adventum episcopi pro confirmatione, sed adducant pueros ad eum, ubi eum adesse audierint prope. (*Const. S. Edmundi. c. 39.*)

Chap. iv. as late as the seventeenth century. We find the same irreverent practice enjoined in some Synodal Constitutions of the reign of Henry III., cited by Wilkins, *Conc.* i. p. 656. Its only excuse was to be found in the negligence or inadequate number of the English Bishops, and the practice was permitted because it was felt that Confirmation *per se* was so important that irregularities in its administration could be condoned.

*Synod of  
Wor-  
cester, A.D.  
1240.*

An important Diocesan Synod was held by Walter de Cantilupe, Bishop of Worcester in A.D. 1240. Its sixth Canon deals with Confirmation, and orders the censure of parents who neglect the opportunity of the Bishop's presence, or of the Bishop's passing by the place of their abode, and do not bring their children for Confirmation within the year after their Baptism.

This injunction for the Confirmation of infants is merely the enactment of a local synod, and too much regard must not be paid to its authority. The doctrinal aspect of the Canon, as teaching that Confirmation is the sacrament of strength and of the equipment of the Christian warrior, is interesting.<sup>1</sup>

*Synod of  
Chiches-  
ter, A.D.  
1246.*

The second Canon of the Synod of Chichester (held under Bishop Richard de la Wych in A.D.

<sup>1</sup> Quia vero baptizato, quasi neophyto, hoc est novo Christi milite, multiplex conflictus insurgit adversus principem tenebrarum, necessarium est ei sacramentum Confirmationis, quod ad robur fidelibus ecclesiæ censuittribuendum, &c. (*Conc. Wigorn.* c. 6.)



1246) takes the same line as the Worcester Synod Chap. iv. with regard to Infant Confirmation.

Archbishop John Peckham of Canterbury held a Provincial Council at Lambeth in the year 1281, which passed certain important Canons. The fourth of these Canons deals with Confirmation, as follows: "Many rashly neglect the sacrament of Confirmation, because perchance watchful advisers on such subjects are lacking; so that there are many, yea too, many without number, who may have grown old in these evil days, who have not yet received the grace of Confirmation. In order that we may hinder such damnable neglect, we ordain that none shall be admitted to the Sacrament of the Body and Blood of our Lord, save at the point of death, unless he is confirmed, or unless he has been reasonably hindered from the reception of Confirmation."<sup>1</sup>

*Council of  
Lambeth,  
A.D. 1281.*

This prohibition is founded on ancient canon law, and its wording forms the foundation of the present Anglican rubric: "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous

<sup>1</sup> Confirmationis insuper sacramentum multi negligunt temerarie, quia desunt forsan ad talia vigiles hortatores; adeo ut plures, immo innumeri sint inveterati dierum malorum, qui nondum Confirmationis gratiam receperunt. Cui negligentiae damnabili obviantes, statuimus, ut nullus ad sacramentum corporis et sanguinis Domini admittatur, extra mortis articulum, nisi fuerit confirmatus, vel nisi fuerit a receptione Confirmationis rationabiliter impeditus. (*Conc. Lambethense*, c. 4.)

Chap. iv. to be confirmed." Its emphatic re-assertion by Archbishop Peckham and his Provincial Council points to a general and widespread neglect of Confirmation during this period of the Middle Ages.

*Synod of  
Exeter,  
A.D. 1287.*

An important Synod was held at Exeter in A.D. 1287. It urges the necessity of Confirmation in similar terms to those used by the Synod of Worcester, and uses the phrase of the Pseudo-Melchiodes quoted by Aquinas to express the spiritual efficacy of Confirmation: "Since in Baptism we are regenerated unto life, we are, after Baptism, confirmed for the conflict, in that we have a great and severe conflict to wage against the prince of darkness, wherefore we urgently enjoin upon all parish priests that they often warn their parishioners to take care that their children (who have previously been baptized) should be confirmed as soon as possible. . . . We ordain that children should receive the sacrament of Confirmation within the third year from the time of their birth, provided that the aid of their own or of another Bishop should be available." The Canon proceeds to repeat other canonical enactments regarding—(1) Confession in the case of adults, as a necessary preliminary to Confirmation. (2) The reverent burning of the linen fillets bound round the foreheads of the confirmed after the *unctio frontis* at a space of three days after Confirmation. (3) The prohibition regarding sponsorship at Confirmation already noted (Can. III. *Conc. London.*), with the addition of prohibiting a person

unconfirmed from being a sponsor. (4) A prohibition of the repetition of Confirmation (*quia sacramentum hujusmodi iterari non debet*), meaning by the word *hujusmodi* a sacrament conferring "character."<sup>1</sup> Chap. iv.

We may remark that the doctrinal note of this canon is that Confirmation, as distinct from Baptism, equips the Christian soldier for the combat. It favours the Confirmation of infants, and goes so far in urging the necessity of Confirmation that it permits people to apply to any passing Bishop as well as to their own diocesan. The second Constitution of Bishop Woodloke of Winchester (put forth as "Constitutiones Synodales" in A.D. 1308) repeats the Enactments of the third Canon of Exeter in slightly varying language. *Constitutions of Bishop Woodloke, of Winchester, A.D. 1308.*

Archbishop Reynolds of Canterbury held a Provincial Council at Oxford in A.D. 1322, and promulgated certain Constitutions, the second of which deals with Confirmation. It is a repetition of previous enactments, and enjoins that adult *Council of Oxford, A.D. 1322.*

<sup>1</sup> "Quoniam in Baptismo regeneramur ad vitam, post Baptismum confirmamur ad pugnam; eo quod nobis est magna et gravis colluctatio adversus principem tenebrarum; quapropter sacerdotibus parochialibus districte præcipimus, ut parochianos suos sæpius moneant, quatenus parvulos suos, quos prius baptizatos esse constiterit, procurent, quam citius poterunt, confirmari. . . . Statuimus ut parvuli infra triennium a tempore ortus sui Confirmationis recipiant sacramentum dum tamen proprii vel alieni episcopi copia habeatur, &c. &c." (*Conc. Exon.* c. 3).

Chap. iv. candidates must first go to confession,<sup>1</sup> and then proceeds to repeat the injunctions of the Exeter Canon with slight variations.

In closing this review of the witness of mediæval theology and Canon Law to the doctrine of Confirmation, we have no need of any special comment further than to remark that the mediæval teaching, with but few exceptions, bears witness to the historical continuity of the Scriptural and Patristic view of the relation of Confirmation to Holy Baptism which we have been endeavouring to illustrate and maintain.

<sup>1</sup> Lyndwood defines an adult as being fourteen years of age and upwards. He gives the usual canonical definition of infancy as ending at the seventh year, and childhood as ending at the age of fourteen (*Provinciale*, p. 34).

## CHAPTER V

*The true matter and form of Confirmation. The use of Unction. The authority for restricting the administration of Confirmation to the Bishops of the Church. The inward and spiritual grace of Confirmation as conveying the fulness of the Sevenfold Gifts, and as the Ordination of the Laity to their royal priesthood in the Kingdom of Christ on earth.* Chap. v.

WE have now brought our examination of patristic and mediæval authorities to a close. We have little to gain by examining later authorities, save for the purpose of noting how far they are in accord with Scriptural and Catholic teaching upon the subject of Confirmation. The epoch of the Reformation was a period of unsettlement which did not lend itself to the scientific study of theology. There were certain abuses to be redressed, and certain reforms which needed to be carried out, but the temper of mind engendered by the work of Reformation was too heated by controversy to enable men to discriminate between Catholic and primitive doctrines and practices, and

*Influence  
of the  
Reform-  
ation upon  
Theology.*

Chap. v. questionable theories and usages of mediæval growth.

*Sacrifice of Catholic doctrine of Confirmation by Lutherans and Calvinists.* In too many cases the Reformers sacrificed vital and essential principles of Catholic doctrine and discipline, through an impatience which led them to confuse truth with error; and in no instance is this hasty abandonment of Catholic truth more conspicuous than in the treatment meted out by the Continental Reformers to the Catholic doctrine of Confirmation. Lutheranism practically rejected Confirmation when it rejected Apostolic Episcopacy.<sup>1</sup>

Calvin openly reviled Confirmation,<sup>2</sup> and dropped

<sup>1</sup> The Lutheran "Bishops" of Denmark and Norway have lost the succession. A learned Roman Catholic theologian admits the validity of Swedish Orders (derived from Bishop Westeras, *circa* 1527) in the following words—"The consecration having been duly performed, though uncanonical and unlawful, was certainly valid, and thus the present Swedish Lutheran Bishops, unless the rite of consecration has since been materially altered, are invested with the Episcopal character" (Abp. Spalding's *Hist. of Reformation*, p. 424). It is noteworthy that the documentary evidence of the consecration of Bp. Westeras is missing, like that of Bp. Barlow. Abp. Spalding uses the latter fact as an argument against accepting Anglican Orders, though the parallel fact in the case of Bp. Westeras does not compel him to deny Swedish Orders. But be this as it may, the fact remains that the Swedish Lutherans do not use Confirmation with valid form and matter, any more than the German, Danish, or Norwegian Lutherans do.

<sup>2</sup> Calvin calls Confirmation "*vacuum et frigidum signum, mimice tantum et sine re effectum.*" In another place he calls it "*insignem Baptismi contumeliam falsam diaboli*



it out of his system. Daillé attempted to justify Calvin by an appeal to the Fathers, to which we have already referred. When we realize the powerful influence of foreign Protestantism upon Church affairs in England during the reign of Edward VI., we have just cause to be thankful that the Anglican Church was permitted, by God's Providence, to retain the rite of Confirmation, in full validity of matter and form, and also to retain the time-hallowed Office for Confirmation which has been, with unimportant variations, the common use of Western Christendom since the sixth century. Chap. v.

We have now to discuss the true *matter* and *form* of Confirmation. It will first be necessary to summarize briefly the Scriptural, Patristic, and Historical evidence we have adduced in previous chapters. *The Matter and Form of Confirmation.*

## I.

(a) The testimony of Scripture with regard to the *matter* of Confirmation is plain and distinct. The outward and visible sign of Confirmation is the Laying on of Hands, ministered by an Apostle. The narrative in Acts viii. 15—17, and in Acts xix. 1—6, leaves room for no other conclusion.<sup>1</sup> *1. The Scriptural testimony with regard to (a) The Matter of Confirmation, which is the Laying on of Apostolic Hands.*

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pollicitationem, quæ nos a veritate Dei abstrahit" (*Inst.* Lib. IV. cap. 19, sec. 6 and 8).

<sup>1</sup> See p. 66.

Chap. v. which he calls the "Laying on of Hands," and he reckons it as a sacramental rite, distinct from Baptism, which is to be enumerated amongst the six first principles of the doctrine of Christ.<sup>1</sup>

(b) *The Form of Confirmation, which is a prayer invoking the gifts of the Spirit.*

(b) We have already noted that the Descent of the Holy Spirit upon our Lord, after His Baptism, is to be considered a distinct ministration.<sup>2</sup>

S. Luke tells us that "while Jesus was praying, the heavens were opened, and the Holy Spirit descended" (ch. iii. 21). We believe that this ministration of the Spirit, which followed our Lord's Baptism, both includes and foreshadows Confirmation.<sup>3</sup> Since it took place "while Jesus was praying," it is not unreasonable to infer that a Prayer, invoking the gifts of the Holy Spirit, may be regarded as the true *form* of Confirmation. We find this view confirmed by a reference to Acts viii. 15.

In administering Confirmation, the Apostles "prayed for them, that they might receive the Holy Ghost." There is no trace in Holy Scripture of any formula used with the Laying on of Hands (as the baptismal formula is used with the application of water) which has any claim to be considered the valid form of Confirmation. We may conclude, therefore, that Scripture points us to a Prayer, invoking the gifts of the Holy Spirit, as constituting the true *form* of Confirmation.<sup>4</sup>

<sup>1</sup> See p. 67.

<sup>2</sup> See p. 49.

<sup>3</sup> See p. 51.

<sup>4</sup> Although the Scriptural evidence with regard to the *matter* and *form* of Confirmation is clear and definite, it

(c) We have every desire to give full weight to such passages as 2 Cor. i. 21, and 1 S. John ii. 20 and 27, which may be held to refer to the use of chrism in Confirmation. We have already cited Bishop Westcott's cautious words on this subject.<sup>1</sup> We have nothing to add to them, save to say that, although the use of "chrism" lacks Scriptural authority to establish its claim to be considered *an essential part* of the *matter* of Confirmation, we are yet bound to consider that the many references in Scripture to the use of unction are sufficient to warrant its symbolism *as a ritual adjunct* to Confirmation, dating from the sub-Apostolic age. In a previous page<sup>2</sup> we have compared the use of "chrism" with the use of the sign of the Cross in Baptism. There is even more authority for anointing the forehead with the sign of the Cross in Confirmation, than there is for the similar use of the sign of the Cross in Holy Baptism.

Chap. v.

(c) *The use of Uction is not part of the matter of Confirmation.*

*But its symbolism is Scriptural.*

*And there is more authority for its use than for the sign of the Cross in Baptism.*

must be noted that our Lord did not ordain what that *matter* and *form* should be, in the same explicit terms as He did the *matter* and *form* of the two great Sacraments of the Gospel. But though He did not Himself ordain the matter and form of Confirmation, we have every right to believe that He instituted it during the Great Forty Days, and that the practice of the Apostles was meant to be the guide of the Church with regard to the essentials of a valid Confirmation.

<sup>1</sup> See p. 77.

<sup>2</sup> See p. 78.

## II.

Chap. v.

*II. The  
Patristic  
testimony  
with re-  
gard to  
(a) The  
Matter of  
Confirm-  
ation.*

*Ante-  
Nicene  
evidenc.*

The Patristic and historical evidence with regard to the *matter* and *form* of Confirmation may be briefly summarized as follows.

(a) The true *matter* of Confirmation is the *Laying on of Apostolic Hands*.

This is the testimony of the following Ante-Nicene Fathers, which will be found in previous pages: Tertullian (pp. 111, 112); S. Cyprian (p. 119); S. Irenæus (p. 125); S. Clement of Alexandria (p. 130); Origen (p. 131); Firmilian of Cæsarea (p. 136), and the author of the treatise *De Rebaptismate* (p. 123).

Such also is the witness of Ante-Nicene Canon law and ritual: the Council of Elvira (p. 145); the Council of Arles (p. 147); the Egyptian Constitutions (p. 149); and the Apostolical Constitutions (p. 154).

*Post-  
Nicene  
evidenc.*

The Post-Nicene testimony to the same truth is as follows:—S. Athanasius (p. 160); S. Chrysostom (p. 173); S. Cyril of Jerusalem (p. 178); S. Cyril of Alexandria (p. 186); Theodoret (p. 194); Gennadius of Constantinople (p. 195); Eulogius of Alexandria (p. 196); S. Augustine (pp. 212, 214); S. Jerome (p. 221); S. Gregory the Great (p. 228); S. Hilary (p. 232); S. Optatus (p. 239); Siricius (p. 241); Innocent I. (p. 243); S. Leo the Great (p. 249); Faustus of Riez (p. 252); and Gennadius of Marseilles (p. 258).

We close the evidence which may strictly be

termed Patristic with the age of Gregory the Great. Chap. v.  
The witness of the Second Council of Arles (p. 266), and of the *Ordo Romanus* (p. 270), clearly points to the Imposition of Apostolic Hands as the outward and visible sign of Confirmation.

We may note the following mediæval theologians *Mediæval evidence.*  
who witness to the same truth: Anastasius of Sinai (p. 277); Œcumenius of Thessaly (p. 280); Theophylact (p. 281); S. Isidore of Seville (p. 286); S. Hildefonsus of Toledo (p. 288); the Venerable Bede (p. 289); Gregory III. (p. 291); Zachary (p. 291); Alcuin (p. 293); Magnus of Sens (p. 296); Theodulf of Orleans (p. 297); Leidrad of Orleans (p. 297); Amalarius of Trèves (p. 298); Jesse of Amiens (p. 300); Jonas of Orleans (p. 304); Walafridus Strabo (p. 305); Hincmar of Rheims (p. 307); Haymo (p. 309); Lanfranc (p. 314); Hugh of S. Victor (p. 315); Innocent III. (p. 327); and the comment of S. Thomas Aquinas on Heb. vi. (p. 320); although it is not consistent with his remarks on the chrism in the "Summa." Amongst Canon Law authorities of this period we may note the Second Council of Seville (p. 323); the Sixth Council of Paris (p. 324); and the Synod of Durham (p. 332).

The Synod of Cologne in 1536 is a valuable *Evidence of Synods of the Reformation period.*  
witness to the true doctrine on account of its late date. It repeats the words of older Canons, and declares that "all the faithful ought to receive the *Synod of Cologne.*  
Holy Spirit after Baptism by the Laying on of the

Chap. v. Hand of the Bishops, that they may be found  
*Synod of* mature Christians.”<sup>1</sup> The Synod of Mayence in  
*Mayence.* 1547 is also worth quoting. In Part I. c. 17 it says,  
 “That the Sacrament of Confirmation hath been left  
 for the Church, from the institution of Christ and  
 the practice of the Apostles (in which we receive  
 the Holy Ghost, by Whom we were sealed in  
 Baptism for the remission of sin, with a new gift of  
 His grace for the purpose of enabling us to confess  
 Christ, and for the purpose of spiritual confidence,  
 &c.), the Acts of the Apostles themselves sufficiently  
 testify, whence the Catholic Church hath received  
 the rule of conveying the Holy Spirit to the faithful  
 by the hands of the Bishops.”<sup>2</sup>

*Synod of* The Synod of Rheims in 1583 teaches that  
*Rheims.* every baptized person, “for enduring and over-  
 coming the temptations of the world, the flesh,  
 and the devil, receives an addition of strength  
 and grace through the Laying on of the Hands  
 of the Bishop.”<sup>3</sup> The Synod of Narbonne in  
*Synod of*  
*Narbonne.*

<sup>1</sup> Omnes fideles per manus impositionem Episcoporum, Spiritum Sanctum post Baptismum accipere debent, ut pleni Christiani inveniantur, &c. (*Conc. Colon.* p. 7, c. 8).

<sup>2</sup> Sacramentum Confirmationis ex institutione Christi, et Apostolorum praxi, Ecclesiæ relictum est, in quo Spiritum Sanctum, quo in Baptismo ad peccati emundationem signati sumus, cum novo gratiæ suæ munere accipimus ad confessionem Christi, fiduciam, &c. Actus ipsorum satis testantur. Unde Ecclesia Catholica Spiritum Sanctum per manus episcoporum fidelibus tradendi normam accepit (*Conc. Mogunt.* P. I. c. 17).

<sup>3</sup> Unus quisque . . . ad Diaboli tamen, carnis, mundi que tentationes perferendas ac superandas, non nisi per imposi-



1609 says that "it is laid down in the Constitutions of the Holy Fathers, that in Baptism we are regenerated unto life, and that after Baptism we are given strength and grace in this sacrament by means of which the Holy Spirit is diffused over the hearts of the faithful through the laying on of the hands of the Bishop."<sup>1</sup> These Latin Councils of the Reformation period are specially valuable as illustrations of Western doctrine, and as concurrent authorities to aid us in explaining the Tridentine decisions on Confirmation. The Synod of Narbonne expresses very accurately the Catholic and primitive doctrine of Confirmation. Since it was held some time after the close of the Council of Trent, it is plain that the Fathers of Narbonne did not intend to contradict the Tridentine decrees but rather to illustrate and explain them. As a matter of fact, the Council of Trent, as Witasse justly observes,<sup>2</sup> did not define the matter or form of Confirmation, but only defended and justified its use against the Calvinists and other heretics who denied or disparaged its sacramental character.

The Tridentine Canons on Confirmation are as follows: "*Canon I.* If any one shall say that the

*The decrees of the Council of Trent.*

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tionem manuum episcopi plus roboris et gratiæ recipit (*Conc. Rhem. de Conf.*).

<sup>1</sup> Sanctorum Patrum institutionibus constat, nos in Baptismo regenerari ad vitam, et post Baptismum in hoc sacramento, quo per impositionem manuum episcopi Spiritus Sanctus diffunditur in corda fidelium robur atque fortitudinem dari (*Conc. Narbon. cap. 15*).

<sup>2</sup> Witasse, *De Conf.* p. 767.

Chap. v. Confirmation of those who have been baptized is an idle ceremony and not rather a true and proper sacrament; or that it was formerly nothing more than a kind of catechism, whereby those who were near to years of discretion gave account of their faith before the Church; let him be anathema. *Canon II.* If any one shall say, that they who ascribe any virtue to the sacred chrism of Confirmation do an injury to the Holy Ghost, let him be anathema. *Canon III.* If any one shall say that the ordinary minister of holy Confirmation is not the Bishop only, but any one who is merely a priest, let him be anathema.”<sup>1</sup> The defensive tone of these Canons is sufficiently obvious. When we read the positive teaching of the previously quoted Canons of the Synods of Cologne, Mayence, Rheims, and Narbonne, and compare them with the Tridentine defensive negations, we arrive at the conclusion that the Churches of Western Christendom have practically maintained in its fulness and integrity the Scriptural and Catholic doctrine of Confirmation. There are Western theologians who have ex-

*Western Christendom has maintained the Catholic and primitive doctrine of Confirmation.*

<sup>1</sup> “*Can. i.* Si quis dixerit, Confirmationem baptizatorum otiosam cæremoniam esse, et non potius verum et proprium Sacramentum, aut olim nihil aliud fuisse quam catechesim quamdam, qua adolescentiæ proximi fidei suæ rationem coram Ecclesia exponebant, anathema sit.

“*Can. ii.* Si quis dixerit, injurios esse Spiritui Sancto eos, qui sacro Confirmationis chrismati virtutem aliquam tribuunt anathema sit.

“*Can. iii.* Si quis dixerit, sanctæ Confirmationis ordinarium ministrum non esse solum Episcopum, sed quemvis simplicem Sacerdotem, anathema sit.”

aggerated the spiritual value of the chrism,<sup>1</sup> and as we shall presently see, the dispensing power of the Pope has been held capable of permitting a priest to confirm in exceptional cases, but, with these exceptions, Western Christendom is united in upholding the ancient faith of the Church upon the doctrine of Confirmation. Chap. v.

The Catechism of the Council of Trent certainly teaches that chrism is the *matter* of Confirmation. But, although this Catechism was the result of a decree of the Council, it was not published till 1566, after the close of the Council. It was the work of Abp. L. Marino and other theologians, but it is not *authoritative*, and modern theologians of the Roman obedience do not accept its conclusions on Confirmation.<sup>2</sup> Before leaving the

*The Catechism of the Council of Trent is not authoritative.*

<sup>1</sup> There have been four views current in Western Christendom upon the *matter* of Confirmation. (i.) The Catholic view that it consists of the Imposition of Hands *alone*. This is upheld by the consensus of authorities already adduced, and by the following mediæval and post-Reformation theologians—Petrus Aureolus, Isaac Habert, Jacob Sirmond, Matthew Galen, N. Rigaltius, Sainte-Beuve, Petavius, and Trombelli. (ii.) The view that it consists of chrism *alone*, which is practically that of the Eastern Church. This is defended by Durandus, and is upheld by the decree of Eugenius IV. (see p. 93), but has little support. (iii.) A few have held that it consists of *either* the Imposition of Hands or *chrism*. (iv.) The view that it consists of *both* the Imposition of Hands *and* chrism was held by Bellarmine, P. Aurelius Maldonatus, and De Marca. Perrone, Gaume, Bulsano, and other modern Roman Catholic theologians hold this view.

<sup>2</sup> See Perrone, *Praelect. Theol.* cap. iii. p. 131, and Moehler, *Symbolik*, p. 14 (tr. by Robertson).

Chap. v. subject of the *matter* of Confirmation, we must briefly set forth the Eastern view of the question.

*The Eastern doctrine on the matter of Confirmation.*

Jacob Goar, the careful student of Eastern rites and ceremonies, lends the weight of his authority as a liturgiologist to the assertion that the Eastern Churches have never used the Imposition of the Hand in Confirmation.<sup>1</sup>

*The Imposition of the Hand disused in Eastern Christendom.*

But although the fact remains that the Eastern Churches have for many centuries ceased to use the Imposition of the Hand, and have thus discarded a Scriptural and Apostolic rite which constitutes the true matter of a valid Confirmation, this was not always the case. Goar argues from the Eastern rituals of Baptism and Confirmation, and herein his case is good.

*Witness of Eastern rituals.*

The ritual of the Orthodox Eastern Church blends Baptism and Confirmation into one office performed by a priest. It is important to note, that in the prayer for the consecration of the water "the gift of the Holy Ghost" is distinctly recognized as the gift of Baptism.

After the baptism follows the prayer which precedes the anointing with the chrism (μύρον). Then the priest anoints the newly baptized person with the formula, "The seal of the gift of the Holy Ghost. Amen."<sup>2</sup> There is no trace here of any Laying on of Hands. The Armenian Office for Baptism and Confirmation teaches that the baptized are made "Temples of the Holy

<sup>1</sup> Goar, *Notis ad Eucholog.* p. 366.

<sup>2</sup> Goar, *Euchol.* p. 628.

Ghost," and that by the chrism they receive "the Chap. v.  
 graces of the Holy Spirit."<sup>1</sup> But there is no  
 Imposition of Hands in this ritual, nor in the  
 Nestorian rituals. An Imposition of Hands *pre-*  
*cedes* Baptism in the Jacobite ritual. The Coptic *The Coptic*  
 ritual presents an exception, possibly because the *Ritual.*  
 tradition of S. Cyril's clear teaching on Confirm-  
 ation<sup>2</sup> survived longer in the Egyptian Church  
 than elsewhere. After the anointing of the fore-  
 head, eyes, ears, and other parts of the body the  
 priest is directed to lay his hand upon the person  
 anointed.<sup>3</sup>

The general evidence of the Eastern rituals,  
 both orthodox and heretical, tends to confirm  
 Goar's assertion that the Eastern Church has  
 never used the Laying on of Hands in Confirm-  
 ation. But the evidence we have adduced from *Witness of*  
 Eastern Fathers, such as Firmilian, S. Chrysostom, *the*  
 Theodoret, Gennadius of Constantinople, Eulogius *Eastern*  
 of Alexandria, and others, points out clearly that *Fathers to*  
 the doctrine of *the Im-*  
 position of *Hands.*  
 the doctrine of the Laying on of Hands was taught,  
 although *the actual rite* may have fallen into disuse  
 at an early date.

We have testimony so late as that of Simeon of  
 Thessalonica, who wrote in the eleventh century  
 that "Christ imparts grace to the baptized through  
 the Imposition of Hands, and inspiration of the  
 chrism."<sup>4</sup>

The truth seems to be that the actual practice

<sup>1</sup> Asseman, *Cod. Liturg.* vol. iii. p. 124. <sup>2</sup> See p. 186.

<sup>3</sup> Asseman, vol. ii. p. 150.

<sup>4</sup> Cf. Witasse, p. 798.

Chap. v. of the Eastern Church became rapidly divergent from its theory. The idea of Imposition of Hands was linked with the *Apostolic office*. Directly priests began to confirm, with the episcopally hallowed *μύρον*, the idea must have gained currency that they ought only to *anoint*, and not to use that Imposition of Hands which belonged to the Apostolic Office. Thus the Apostolic Imposition of Hands was lost to the Churches of the East.

*The Eastern view is not Scriptural, Catholic, or Apostolic.* The Eastern view of the *matter* of Confirmation is that it consists of Unction by a priest with episcopally hallowed chrism. Our preceding evidence and arguments show that this view is neither Scriptural, Catholic, nor Apostolic.

*The Imposition of both hands is not necessary.* In conclusion it may be stated, that there is no prescribed rule as to the *manner* in which the Bishop is to effect the Imposition of Hands. The use of *both* hands is not necessary. If *one hand* is imposed upon the head of the person who is being confirmed the Confirmation is valid so far as its matter is concerned.<sup>1</sup>

*(b) The Patristic and Historical references to the Form of Confirmation.* (b) The Patristic and historical evidence of the previous chapters points to the Prayer of Invocation as the true *Form* of Confirmation. As we have already stated, the Council of Trent defined nothing concerning the *matter* or *form* of Con-

<sup>1</sup> We may note that Tertullian, S. Cyprian, S. Augustine, S. Gregory, Amalarius, and others use the phrase "Imposition of the Hand." We find "manus impositionem" in Tertullian, "manus impositionem" in S. Cyprian, and the same phrase in other passages we have already quoted.



firmation, and thus carefully avoided endorsing the theological error of Eugenius IV. on this subject.<sup>1</sup> The object of Eugenius IV. and the Fathers of the Council of Florence was to unite the Eastern and Western Churches, and their surrender of the soundest traditional theology of the West upon the subject of Confirmation, to suit a pressing exigency, was an instance of expediency which defeated its object. The Latin Obedience, as a whole, has never accepted the definition of Eugenius IV., and though, as we have pointed out in a previous note, there are a few who have held this view, the majority of Latin theologians of weight and eminence hold fast to the Scriptural and Patristic doctrine that the Prayer of Invocation is the true *Form* of Confirmation.

In support of this Scriptural position<sup>2</sup> a catena of authorities can be cited. The "Disciplina Arcani" of the Primitive Church forbade the open publication of the matter and form of the Sacramental Mysteries of the Church. Innocent I. declines to repeat the *form* of Confirmation at so late a date as the fifth century.<sup>3</sup> This disciplinary

Chap. v.  
*The Council of Trent does not define the Form of Confirmation.*

*Error of Eugenius IV.*

*The Discipline Arcani concealed the wording of the Prayer of Invocation.*

<sup>1</sup> Secundum Sacramentum est Confirmatio, cujus materia est chrisma, &c. Forma autem est; "Signo te signo crucis et confirmo te chrismate salutis in Nomine Patris et Filii et Spiritus Sancti" (Eugenius IV., *Ad Armenos*).

<sup>2</sup> Witasse observes on Acts viii. 15—17: "Ubi manus impositio rationem habet materiæ, oratio vero formæ, videlicet deprecatoriæ" (*De Conf.* p. 885).

<sup>3</sup> Verba vere dicere non possum, ne magis prodeire videar, quam ad consultationem respondere (Innoc. I., *Ep. ad Decent. c. 3*).

Chap. v. usage of the early Church is of itself sufficient to account for our want of knowledge of the exact wording of the Prayer for the Holy Spirit which for the first three centuries constituted the form of Confirmation. We have Ante-Nicene testimonies to the use of the Prayer of Invocation as the *form* of Confirmation in Tertullian (*per benedictionem advocans et invitans Spiritum Sanctum*, p. 112); S. Cyprian (*per nostram orationem et manus impositionem*, p. 119); and in the "Ecclesiastical Canons," or Egyptian Constitutions (p. 153). In the Post-Nicene age, notwithstanding the reticence of Innocent I., we have the words of the Prayer of Invocation given by a fourth-century theologian and doctor, S. Ambrose of Milan (p. 208). We see here plainly set forth *that Prayer of Invocation of the Sevenfold Gifts*, which has always been used in the Western Church from the time of S. Ambrose to the present day as the *form* of Confirmation. We must conclude that S. Ambrose derived this prayer from Apostolic tradition, for he speaks as if the Prayer for the Sevenfold Gifts was well known to all instructed Christians. We are carried on to the same conclusion by the testimony of Pope Siricius, who speaks of "the invocation of the Sevenfold Spirit with the Imposition of the Bishop's Hand," *quod etiam totus Oriens Occidensque custodit* (p. 241), a very remarkable testimony to the fact that in A.D. 385, when Siricius was Primate of the whole of Christendom, and therefore could speak with authoritative knowledge upon the

*Ante-Nicene testimony to the Prayer of Invocation as the Form of Confirmation.*

*Post-Nicene testimony.*

*The Prayer for the Seven Gifts quoted by S. Ambrose.*

usage of the Eastern as well as of the Western Church, *the Prayer invoking the Sevenfold gifts* was used in East and West alike, as the *form* of Confirmation. At an earlier date, S. Hilary of Poitiers mentions Prayer as the *form* of Confirmation (p. 232). S. Jerome mentions the Prayer of Invocation as accompanying the Laying on of Hands (p. 221). S. Augustine gives a very distinct testimony to the same effect. He is explaining that the gifts of the Holy Ghost are from God, and that the Apostolic ministry is only the channel of God's gifts. "The Apostles were wont to pray that the Holy Spirit might come upon those upon whom they were laying Hands; they themselves did not give Him. Which custom the Church even now observes amongst her fixed ordinances. . . . But we (Bishops) can receive this gift (*i. e.* of the Holy Spirit) in accordance with our measure, but we are unable, in any case, to pour it over others, but that this may take place, *we invoke God.*"<sup>1</sup> We have here the deliberate judgment of S. Augustine, clearly expressed, and clearly defining that the Apostolic usage of the Prayer of Invocation was preserved by the Church as the prescribed *form* of Confirmation.

S. Leo the Great is equally clear with regard to

<sup>1</sup> Orabant quippe ut veniret (Sp. Sanctus) in eos quibus manum imponebant, non ipsi eum dabant. Quem morem in suis propositis etiam nunc servat Ecclesia. . . . Nos autem accipere quidem hoc donum possumus pro modulo nostro, effundere autem super alios non utique possumus, sed ut hoc fiat Deum invocamus (S. Aug., *De Trin.* xv. c. 26).

*Siricius says that this Prayer was used by East and West alike.*

*Testimony of S. Augustine*

Chap. v. the Prayer of Invocation (p. 249). "Heretics are not to be re-baptized," says S. Leo, "but are to be united to Catholics by the Imposition of the Hand, the power of the Holy Spirit having been invoked" (per manus impositionem invocata virtute Spiritus Sancti).<sup>1</sup>

*The  
Gelasian  
Sacra-  
mentary.*

*Formula  
used in  
adminis-  
tering the  
chrism.*

S. Isidore of Seville teaches the same doctrine almost in the same words.<sup>2</sup> The witness of the Ancient Western Sacramentaries is also very clear. The Gelasian Sacramentary (p. 270) shows that the Prayer for the Sevenfold gifts was the constituted and established *form* of Confirmation. It was *after* the Confirmation was complete in *matter* and *form* (*postea*) that the Bishop administered the Unction of Confirmation with the words, "Signum Christi in vitam æternam."

The words used with this *unctio frontis* (with the sign of the Cross) were varied from time to time at the discretion of the Bishops, and the custom of using a formula with the *unctio frontis* cannot be traced to an earlier date in the Western Church than the eighth century, and was then adopted in the West from Eastern usage.<sup>3</sup> A tendency arose to use more positive phraseology in the ordinances of the Church. The comparatively late use of "ego te absolvo" in giving Absolution is a case in point, and we find the form of words

<sup>1</sup> S. Leo, *Ep.* 92, c. 18.

<sup>2</sup> Spiritum Sanctum accipere possumus; dare autem non possumus; sed ut detur. Deum invocamus (S. Isid., *De Off.* ii. c. 26).

<sup>3</sup> Witasse, p. 889.

used with the *unctio frontis* becoming gradually more absolute. In the ninth century the form was "Signat te Deus sigillo fidei in Nomine Patris," &c. In a Rouen Pontifical of the twelfth century we have the form "Consigno te signo crucis, et confirmo chrismate salutis in Nomine," &c., where the indicative and absolute form appears.

S. Thomas Aquinas is the only great theologian of the middle ages who regards the formula "Consigno te," &c. as the "conveniens forma" of Confirmation. But, as we have stated before, S. Thomas is not consistent with himself in his teaching on Confirmation.

*View of S. Thomas Aquinas on this formula.*

Sirmond held that the Prayer for the Sevenfold Gifts is the true *form* of Confirmation. Morinus held that *either* this Prayer, *or* the formula "Consigno te," &c. constituted the true *form* of Confirmation; whilst Tournely held that it consisted in the Prayer of Invocation and the formula of Uncion *combined*.<sup>1</sup> Sirmond, as we have already shown, upholds the Scriptural, Patristic, and Historical doctrine of the true form of Confirmation.

*View of Sirmond.*

The Eastern view of the *form* of Confirmation need not detain us long. The formula used by the Priest in administering the chrism is, "The seal of the gift of the Holy Ghost." It has the sanction of the Council in Trullo in A.D. 692, but, as we have shown on p. 263, it cannot claim the authority of the Second Œcumenical Council of Constantinople. Some have held that the Prayer

*The Eastern view of the Form of Confirmation.*

<sup>1</sup> Bulsano, *De Conf.* p. 147.

Chap. v. used by the Patriarch at the yearly consecration of the chrism constitutes the form of Confirmation. But the remoteness of this ceremony from the actual application of the chrism effectually refutes this opinion.

The Greek formula of unction may by a figure of speech be considered a Prayer of Invocation, but practically the Eastern view is the same as that taken by some Western theologians who consider the chrism to constitute the “*conveniens materia*” of Confirmation. For these, as well as for the Easterns, the *form* of Confirmation is considered to be the formula used in the administration of the chrism. This view is not Scriptural, Catholic, or Primitive, and we are forced to the conclusion that the Eastern Church errs with regard to the *form*, just as much as it does with regard to the *matter* of Confirmation.

(a) *The use of unction.*—We have already touched upon some of the passages of Scripture which have been considered to allude to unction.

It would make too large a demand upon our space to enter upon a full discussion of all of them, since their number is very considerable. The Old Testament symbolism of unction, as typical of the royal and sacerdotal prerogatives of the people of God, would naturally prepare the way for its use to typify the royal priesthood of the members of Christ in His Body, the Catholic Church. We find in the Pentateuch no less than eighteen allusions to unction or anointing. The other historical

*Old Testament references to the use of Unction.*



books of the Old Testament furnish us with thirty-six similar references. In the Psalms and the Prophetical books we find twenty-one such allusions, and in the New Testament we find no less than fifteen. We have in this case taken the references that point to unction either of a personal, ceremonial, regal, sacerdotal, or typical character; and their total number amounts to no less than ninety-five. It is not, therefore, to be wondered at that unction was used in Confirmation in the earliest ages of Christianity.

Chap. v.

*New Testament references.*

*Their total number. Reasons for the use of Unction in the early Church.*

The ordinary use of anointing after the bath, which was so universal a custom eighteen centuries ago, furnished a ready symbolism for a sacred unction at Confirmation, when it was administered immediately after Baptism. The usage of anointing the athlete to prepare him for the contest formed another apt illustration of the Confirmation unction, wherein the baptized recognized a type of the *gratia augmenti* which they received on entering the Christian arena as Christ's athletes, fortified with the sevenfold graces of Christian maturity. But the Scriptural allusions we have cited furnished the surest ground for the typical use of unction, and it most aptly symbolized *that royal priesthood of believers, whose fulness is received through the Laying on of Apostolic hands in Confirmation.*

(a) We find the following Ante-Nicene references to the use of unction in Confirmation:—Theophilus of Antioch (p. 107); Tertullian (p. 108); S. Cyprian (p. 116); S. Hippolytus (p.

*(a) Ante-Nicene references to unction.*

Chap. v. 127); Origen (p. 135); and Cornelius (p. 139). "The Egyptian Constitutions" (p. 153) also testify to the ritual use of unction in Confirmation, and the Apostolical Constitutions (p. 155) bear the same witness.

(b) *Post-Nicene Patristic references to the use of unction.*

(b) The Post-Nicene Patristic testimony to the use of unction is ample and voluminous.

S. Basil (p. 165) admits that there is no scriptural authority for unction, but he bases it on primitive tradition. We have also the testimony of S. Gregory of Nyssa (p. 169); S. Gregory of Nazianzus (p. 169); S. Cyril of Jerusalem (p. 180); S. Cyril of Alexandria (p. 185); S. Didymus of Alexandria (p. 188); Eusebius of Cæsarea (p. 190); Theodoret (p. 194), who calls the chrism "a kind of royal seal"; "Dionysius the Areopagite" (p. 197); S. Ambrose (p. 205), who also in another passage<sup>1</sup> interprets the passage "He Who anointeth us is God" (2 Cor. i. 21), of the unction in Confirmation. S. Augustine interprets this passage just as S. Ambrose does,<sup>2</sup> and elsewhere alludes to unction (p. 215). We have also S. Gregory the Great (p. 229); S. Pacian (p. 233); S. Optatus of Milevis (p. 239); Innocent I. (p. 242); S. Leo (pp. 109, 248); Paulinus of Nola (p. 244);<sup>3</sup> Prosper of Aquitaine (p. 250); Faustus of Riez (p. 252); S. Maximus of Turin (p. 257); Salvian

<sup>1</sup> S. Ambr., *De Initiandis*, c. 7.

<sup>2</sup> S. Aug. *in loc.*

<sup>3</sup> He calls it wrongly in one place, "materia signaculi spiritalis."

of Marseilles (p. 258); Gennadius of Marseilles (p. 258); Gregory of Tours (p. 259); and Prudentius (p. 260). Chap. v.

We may here recall some Canon Law evidence of the Post-Nicene Patristic period. *Canon Law evidence of Post-Nicene Patristic period.*

The use of unction in Confirmation is alluded to in Canons VII. and XLVIII. of Laodicea (p. 261); in the Pseudo-Canon VII. of Constantinople (p. 263); in Canons I. and II. of the Council of Orange (p. 264); Canon XVII. of the Second Council of Arles (p. 266); Canon III. of the Council of Vaison (p. 267), which orders Priests to obtain the chrism from their own Bishops; Canon LXXXVI. of the Council of Epaone (p. 268); and Third Council of Arles (p. 269).

The witness of the Gelasian Sacramentary (p. 271) conclusively points to the unction as a symbolical rite, which *follows* the *Imposition* of the Hand.

(c) We now come to the mediæval authorities for the use of unction, subsequent to the age of Gregory the Great. *(c) Mediæval authorities for the use of unction.*

Amongst Greek writers we have Maximus of Constantinople (p. 276); Photius (p. 279) and Œcumenius (p. 280), both of whom allude to the "seal" of unction. Amongst Western divines we have S. Isidore of Seville (p. 285); the Venerable Bede (p. 289); Gregory III. (p. 291); Theodulph of Orleans (p. 296); Jesse of Amiens (p. 299); Rabanus Maurus (p. 301); Peter Damiani (p.

Chap. v. 313); Ivo of Chartres (A. D. 1092);<sup>1</sup> who makes unction a type of the Grace of the Holy Spirit; Innocent the Great, S. Thomas Aquinas, and many others.

The Canon Law of the same period points uniformly to the general use of chrism in Confirmation, and we may specially note those canons which bear reference to the linen fillets used in Confirmation out of reverence to the chrism.

*Unction a universal and primitive usage.*

We may sum up the general evidence of Christendom, both in the East and West, as testifying to the universal use of unction in Confirmation. It falls under the definition of S. Augustine as a Catholic and Apostolic usage. "*That which the whole Church holds,*" he says, "*as a usage which has not been instituted by Councils, but which has always been retained, may most rightly be believed to be a tradition handed down by no less than apostolic authority.*"<sup>2</sup>

*No portion of the Catholic Church has authority to reject the use of the Chrism in Confirmation.*

If any portion of the Catholic Church deliberately rejected the use of chrism in Confirmation, it would incur the very gravest responsibility. The fact that chrism is no necessary part of the *matter* of Confirmation, would not decrease that

<sup>1</sup> Et sic unctione insignitur per manus Pontificis, ut Spiritus Sancti in se mereatur adventum; nam oleum gratiam significat Spiritus Sancti (Ivo Carnut., *Serm. de excellentia Sacri Ordin.*).

<sup>2</sup> Quod universa tenet ecclesia, nec conciliis institutum, sed semper retentum est, non nisi auctoritate apostolica traditum rectissime creditur (S. Aug., *De Baptismo*, iv. c. 24).

responsibility in any degree. There is no necessity for rejecting the use of unction, which, as a symbol of the royal priesthood of believers, has been sanctioned by Catholic custom in all ages, in order to make a protest against the error of Eugenius IV., which the Council of Trent was so careful not to endorse in its reference to the chrism. The primitive and beautiful symbolism of the chrism cannot (as the Council of Trent well defines) "do an injury to the Holy Ghost," and to reject its use would practically lead to the dethronement of the Catholic doctrine of Confirmation, and the setting up of the crude theories of Calvin and Daillé in its place.<sup>1</sup>

Chap. v.

*To do so would endanger the Catholic doctrine of Confirmation.*

It is a matter for great thankfulness, that Catholics in communion with the See of Canterbury have not, by their formularies, or otherwise, deliberately *rejected* the Catholic usage of unction in Confirmation. With Anglicans at the present day it stands in a parallel position with the usage of the mixed chalice, which is not ordered in the Book of 1662. The rubrical direction ordering its use was omitted in the Prayer-Book of 1549, but it was left to the discretion of every individual

*The Anglican Communion has not rejected the Chrism.*

*Any Bishop can restore it at his option.*

<sup>1</sup> The meagre, inadequate, and positively erroneous teaching on Confirmation, which is to be found in the writings of some Anglican clergy, would have been rendered practically impossible if the chrism had not fallen into disuse. The symbolism of the chrism would have left no space for the theory that Confirmation is merely a renewal of the baptismal vow, a view which is absolutely unknown in the Primitive Church.

Chap. v. Bishop to use it if he thought fit. Its practical disuse came about originally on account of the error of Eugenius IV. On p. 78 will be found a reference to the decision of the Commission of Divines in 1543 upon the subject of the chrism. The line taken by those Divines was right and clear. It may have been prudent for a time to drop the use of chrism, until the people had got hold of the truth that the Imposition of Hands is the true matter of Confirmation.

*The cause  
of its  
practical  
disuse.*

*The need  
of its  
restor-  
ation in  
the  
Anglican  
Church.*

But the error of Eugenius IV. has no possible foothold at the present day amongst English Catholics. The mixed chalice has been restored, and the chrism in Confirmation could be restored just as readily, now that the times are ripe for it. If those English Catholics, who are so ready to thrust foreign mediæval elements into Anglican ritual,—*elements which will not bear the test of Catholic consent, as the use of the chrism will,*—would concentrate their energies in restoring this ancient Catholic usage, instead of dissipating them in other ways, it would be a gain to the whole Anglican Communion.

The attempt to introduce a foreign mediæval usage, such as the rite of Benediction, is a waste of energy, which might well be concentrated in other directions.

The restoration of unction at Confirmation *is worth contending for*, because it is a primitive and Catholic usage, which has never been forbidden to Anglicans, on the principle that



"*Omission is not prohibition.*" The restoration Chap. v. of the chrism *is within the discretion of every Diocesan Bishop.* Its revived use, when properly explained, would run counter to no popular prejudices, and be readily received by the laity, who are willing enough to accept loyally the ritual adopted by the Bishop of the Diocese. Its adoption would vindicate the Anglican Episcopate from the ancient reproach, "*Episcopi Anglicani semper pavidī*," and it would ultimately pave the way for the restoration of that "lost Pleiad of the Anglican firmament," the unction of the sick.<sup>1</sup> It remains for us to note briefly with regard to the Holy Chrism—

(a) Its composition and uses.

(b) By whom alone it could lawfully be consecrated.

*Omission is not prohibition.*

(β) *The Holy Chrism.*

(α) *Its composition and uses.*

<sup>1</sup> Since, however, the Visitation of the Sick is a private office, and uniformity is required only in the public offices, there is nothing to hinder the revival of the Apostolic and Scriptural custom of anointing the sick, whensoever any devout person may desire it. It is indeed difficult to say on what principle it could be refused (Bp. Forbes, *Thirty-nine Articles*, p. 474).

In a book recently published, under the title *What God hath Wrought*, there are some very remarkable accounts of the Unction of the Sick. Three cases are mentioned where unction was performed upon sick persons in obedience to the command of S. James (*Strong's Manual of Theology*, p. 400).

The book in question is written by mission preachers of the Keswick Convention, which is the apotheosis of emotional Protestantism.

Chap. v. The Church uses *three holy oils*, which are kept separate and distinct for their various uses.

*The Three Holy Oils.*

(i.) *The oil of catechumens* ; used in the Baptismal Office as a *preliminary* to the actual Baptism. We have already referred to the antiquity of this unction (p. 155). This oil is also used at the Coronation of Sovereigns, and also (when mingled with chrism) at the Ordination of Priests and the Consecration of Bishops.

(ii.) *The oil for the unction of the sick* ; which, like the oil of catechumens, is of pure olive oil without any admixture.

(iii.) *The chrism* ; which is a mixture of pure olive oil and balsam. It is used for the *unctio capitis* of Baptism, for the *unctio frontis* of Confirmation, and for the Ordination of Priests and the Consecration of Bishops.<sup>1</sup>

<sup>1</sup> Tria sunt sacra olea, catechumenorum scilicet, infirmorum et chrismatis, et hujus præ illis constitutionem intrat etiam balsamum, Judaicum sit vel Indicum. Catechumenorum oleum ecclesia adhibet in benedictione fontis Baptismalis, administratione Baptismi, consecratione Ecclesiæ, Altaris fixi atque portabilis, ordinatione Presbyteri, et in benedictione et coronatione regum et reginarum. Utitur sacro chrismate in benedictione fontis Baptismalis, administratione sacramentorum Baptismi et Confirmationis, consecratione electi in episcopum, patenæ et calicis et in campanarum benedictione. Infirmorum olei parciore usus est, in sola nempe administratione sacramenti extremæ unctionis, et benedictione campanarum (Cavalieri, *Op.* tom. iv. p. 262).

This author states that the catechumen's oil was used in the ordination of priests, and the chrism alone in the consecration of Bishops. But the English Pontificals adopt the mixture of both oil and chrism in both cases. (See Maskell, *Mon. Rit.* II. p. 227.)

We may note that the first of these oils (*oleum sanctum*) is the only one whose consecration is still ordered in the Church of England. At the Coronation of the Sovereign the Ampulla containing the "holy oil" is solemnly placed upon the altar, and the Archbishop is directed by the rubric to consecrate it, after the *Veni Creator* has been sung by the choir, with the prayer, "O Lord, Holy Father, Who by anointing with Oil didst of old make and consecrate Kings, Priests, and Prophets, to teach and govern Thy people Israel; Bless and sanctify Thy chosen servant Victoria, who by our Office and Ministry is now to be anointed with this Oil (*Here the Archbishop lays his hand upon the Ampulla*) and consecrated Queen of this Realm," &c. It appears that the *chrism* was used for the anointing of English Sovereigns before the Reformation.<sup>1</sup>

We may again note that the absence of any order forbidding the consecration and use of the chrism or other Holy Oils for ecclesiastical use points distinctly to the fact that any Bishop of the Anglican Communion, in his capacity as a Bishop of the Catholic Church, is at liberty to consecrate the chrism and Holy Oils for use in his diocese. It is, as we shall presently see, a peculiar and special prerogative of the Episcopal office, and the Anglican Reformers had no more intention of depriving the Bishops of this duty and privilege than they had of depriving them of

Chap. v.  
Consecration of  
the Holy  
Oil in the  
Coronation  
Service.

Any  
Anglican  
Bishop  
can consecrate the  
Holy Oils  
for his  
Diocese.

<sup>1</sup> Maskell, *Mon. Rit.* vol. ii. p. 23.

Chap. v. their power of Ordination. If they had any such intention they would surely have specified it. There is no doubt that the undue estimate of the chrism in mediæval times needed a re-adjustment by the Anglican Reformers. The omission of the specific direction for its use constituted that re-adjustment.

*The Reformers did not forbid the Chrism, but corrected an undue estimate of it.*

*Canon XXX. testifies that the English Church did not sever itself from Catholic usages.*

“But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it the purpose of the Church of England to forsake and reject (*per omnia recedere*) the Churches of Italy, France, Spain, Germany, or any such-like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain (*susciperet*) those ceremonies, which do neither endamage the Church of God, nor offend the minds of sober men.”<sup>1</sup>

*The rubrics prescribe a minimum of ceremonial, leaving the maximum to unwritten traditional usage.*

We may, without hesitation, apply these words to Catholic usages, such as the mixed chalice and the use of chrism and holy oils. “It might be desirable to omit the mention of many things for the sake of relieving the consciences of persons to whom they were a burden; but such omission was not necessary to bind those in whose eyes the things omitted were precious to a total disuse of primitive and holy ceremonies. Charity towards those who disliked ceremonies was not intended to *exclude* charity towards those who loved them, and the Prayer-Book thus represented

<sup>1</sup> Canon XXX. of 1604.

in many places the *minimum* of ceremonial usage customary in the Church of England, but left the *maximum* to be sought from tradition.”<sup>1</sup>

The history of the “manual acts” of the Canon, from their omission in the rubric of 1552 until their restoration in the rubric of 1662, is an apt illustration of an *omission* which by no means interfered with the *continuous usage* of the “manual acts” by the celebrant, during the period when the *specific direction to use them was omitted in the rubric*.

(b) We have now to touch briefly upon the Benediction or Consecration of the chrism and holy oils.

(i.) The preliminary fact that this rite of consecration has always been considered necessary in the Catholic Church does not need proving by a long *catena* of authorities.

We have Tertullian’s words, *perungimur benedicta unctione* (p. 111). We have S. Cyprian’s authority that the chrism was consecrated on the Altar.<sup>2</sup> S. Cyril of Jerusalem speaks of the chrism, *after its consecration*, as being no longer plain ointment but the chrism of Christ.<sup>3</sup> S. Basil the Great tells us that the tradition of the Church prescribed the consecration of the chrism (p. 164). S. Optatus of Milevis speaks of the chrism being

*The history of the manual acts in the Holy Eucharist points in this direction.*

*(b) The Benediction or Consecration of the Chrism and Holy Oils.*

*(i.) This consecration has always been deemed necessary. Testimony of Tertullian, S. Cyprian, S. Cyril of Jerusalem, S. Basil, and S. Optatus.*

<sup>1</sup> Blunt, *Annotated Book of Common Prayer*, p. 258.

<sup>2</sup> Eucharistia, et, unde baptizati unguntur (oleum) in Altari sanctificatur (S. Cypr., *Ep.* 70).

<sup>3</sup> S. Cyril of Jerusalem, *Catech.* iii.

Chap. v. only natural oil before its consecration, but that afterwards "it can receive graciousness from the power of Christ."<sup>1</sup>

(ii.) *This consecration belongs to Bishops only.*

(ii.) The Bishops of the Catholic Church have always blessed and consecrated the chrism and holy oils as a special duty and prerogative of their Apostolic office. The authority for restricting this rite to Bishops alone is abundantly established in Eastern as well as in Western Christendom. The Eastern practice of permitting priests to confirm lent an additional emphasis to the fact that they could only do so with chrism hallowed by the Bishop, and in the East the practice grew up of reserving the consecration of the chrism to Patriarchs, who consecrated yearly on Maundy Thursday for the Churches under their authority.

*Authority of the Eastern Church.*

*Dionysius the Areopagite.*

The witness of Dionysius "the Areopagite" sums up Eastern canonical authority on the subject when he says that Divine law reserved "the consecration of the Holy Chrism" to Bishops.<sup>2</sup>

*Authority of the Western Church.*

S. Gregory the Great speaks of the chrism being composed of "balsam mingled with oil, with the blessing of the Bishop" (p. 229). There can be

*S. Gregory the Great.*

no doubt that S. Gregory expresses the universal usage of the Church by these words, which follow the ruling of his predecessor, Innocent I., with

*Innocent I.*

<sup>1</sup> Oleum, antequam a nobis conficiatur, tale est quale natum est; confectum suavitatem ex nomine Christi accipere potest (S. Opt. lib. 8).

Dion. *De Hierarchiâ*, cap. 5.



regard to the *unctio capitis*, with chrism, *quod ab* Chap. v.  
*episcopo fuerit consecratum* (p. 242).

Western Canon law bears the same witness. *The*  
The third Canon of the Second Council of Carthage *witness of*  
(A.D. 390) forbids a priest to consecrate the *Western*  
chrism. So does Canon XX. of the First Council *Canon*  
of Toledo (A.D. 400). The third Canon of the *Law.*  
Council of Vaison (A.D. 442) directs the clergy to  
obtain the chrism every year just before Easter  
from their own Diocesan Bishop. The Council of  
Braga (A.D. 563), in its nineteenth Canon, orders  
any priest who ventures to consecrate the chrism to  
be deposed, "because the ancient Canons have for-  
bidden this (*nam et antiqui hoc canones vetuerunt*)."

The Second Council of Seville (A.D. 619) forbid,  
in its seventh Canon, any priest to consecrate the  
chrism (*chrisma conficere*). The Eighth Council of  
Toledo (A.D. 633), cap. 7, rests this prohibition  
upon "the authority of Apostolic tradition." The  
eighth Canon of the Council of Worms (A.D. 868)  
repeats the prohibition, which is also plainly  
manifest in the rubrics of the Ordo Romanus and  
all the ancient Western Pontificals, which direct  
the Bishop to consecrate the chrism and holy oils  
for his diocese every year on Maundy Thursday.

Mediæval theologians have raised the question *No dis-*  
as to whether a priest could consecrate the chrism *persation*  
by dispensation from the Pope, and different views *for a priest*  
have been held. But the majority of Western *to conse-*  
theologians have held that there is no authority *crate the*  
in the Church capable of delegating this privilege *Chrism.*  
and duty of the Episcopal Office to a priest.

Chap. v. As we have before noted, the chrism and holy oils are consecrated by the Bishop for the use of his diocese at the Holy Eucharist on Maundy Thursday. The Eastern Prayer of Consecration, the Western Office for the same purpose, taken from the Sarum Pontifical, and a modern English Office, derived from ancient sources, will be found in Appendix B.

### III.

*The authority for restricting the administration of Confirmation to the Bishops of the Church.*

In dealing with the question of the "Minister of Confirmation," we necessarily have to recapitulate a portion of the evidence adduced under the head of the "true matter" of Confirmation.

*The Minister and the matter of Confirmation.*

The *Hand* of an Apostle, or a Bishop, being the *materia remota* of Confirmation, and the *Imposition* of that Hand being the *materia proxima*, it may seem at first sight unnecessary to discuss the question of the "Minister of Confirmation," apart from the question of the *true matter* of Confirmation. But it is necessary to discuss the question of the "Minister of Confirmation," because various theories and controversies have arisen on the subject. To begin with, as we have already seen, the Eastern Church permits a priest to be the *Minister ordinarius* of the chrism, which represents to Eastern Christendom at the present day the Apostolic Laying on of Hands. In the

*A priest can minister Confirmation in the Eastern Church.*

next place, there have been certain Western theologians who have held that a priest can be the *Minister extraordinarius* of Confirmation by virtue of a Papal dispensation. The Anglican Communion has never permitted any delegation of the administration of Confirmation to a priest, *under any circumstances whatsoever*; and the assertion of Catholic and Apostolic order, which is involved in this rigid adherence to the Scriptural rule that Apostles (and therefore Bishops, as their successors) are the sole "Ministers of Confirmation," is one of the gains of the Anglican Reformation which tends to counterbalance its losses. The position thus taken up by the Anglican Church is Scriptural, Catholic, and Apostolic.

(a) The Scriptural evidence is clear and plain. No one but an Apostle is recorded to have been the Minister of Confirmation. (See pp. 63—66.)

It is true that Durandus has said that it is uncertain from Acts viii. whether the Apostles were acting as Bishops or as Priests.<sup>1</sup> But the whole passage shows that they were acting in the plenitude of their Apostolic authority, and that the Laying on of Hands, whereby the alien and hostile Samaritans were admitted into the full privileges of the Catholic Church, could be nothing else but an exercise of the highest and fullest Apostolic jurisdiction.

<sup>1</sup> Durandus (lib. iv. D. 7, Q. 5). His view is the more remarkable from the strong line he takes with regard to the impossibility of priests confirming by dispensation.

Chap. v.  
*Papal dispensation for a priest to confirm.*  
*The Anglican Church holds that a Bishop is the sole Minister of Confirmation.*

(a) *The evidence of Holy Scripture.*

*Durandus on Acts viii.*

Chap. v.

The consentient witness of the Catholic Church is against the view hazarded by Durandus, as is manifest from the interpretation of Acts viii. by S. Cyprian, S. Chrysostom, Innocent I., S. Jerome, S. Augustine, S. Isidore of Seville, Bede, and of later writers, Theodulph and Jonas of Orleans.

*Calvin on  
Acts viii.*

Calvin's interpretation of Acts viii. is familiar enough in England—"The evil that men do lives after them." He says that the Apostles were using their *extraordinary* powers and not their *ordinary* ones, and that the Apostles could not transmit these powers to the Bishops of the Church. He concludes that there is no difference between Bishops and Presbyters, by a skilful juggling with the nomenclature of the Apostolic age, when the titles of the Three Orders of the Apostolic Ministry were as yet undetermined, and has the audacity to reject Confirmation as useless and unscriptural.

*His view  
that the  
Apostles  
were con-  
veying  
miracu-  
lous gifts  
alone,  
and that  
Acts viii.  
forms no  
precedent  
for Con-  
firmation.*

*He is  
answered  
by Heb. vi.*

The answer to Calvin is simple enough. Heb. vi. proves that the Apostolic Laying on of Hands was *an ordinary ministration* of the Church. *If it were not* it could not be reckoned amongst the first principles of the Doctrine of Christ. It is true enough that certain *extraordinary* gifts accompanied the administration of Confirmation by the Apostles. These gifts did not *exclude* the *essential* gifts of Confirmation, as an *ordinary* and *permanent ministration of the Church*. (See p. 65.)

*The  
Apostles  
were  
acting as  
Bishops in  
Acts viii.*

The Apostles in Acts viii. and S. Paul in Acts xix. were acting in their episcopal capacity, as Ministers

of the ordinary sacramental rite mentioned in Heb. Chap. v. vi. Calvin's perversion of Catholic doctrine and Scriptural exegesis led him to assert that Ananias, who was no Apostle or Bishop, laid his hands on S. Paul and confirmed him. But this imposition of hands by Ananias *preceded S. Paul's Baptism*, and was analogous to his admission as a catechumen. It was also the instrument of his being healed from his blindness. Nothing short of ingenious perversity could twist the narrative of Acts ix. into a semblance of the Apostolic rite of Confirmation.

*Ananias did not confirm S. Paul.*

We may sum up the Scriptural evidence as declaring—

*Confirmation is in Scripture.*

(i.) That the Apostles administered Confirmation as a part of their ordinary ministration as Bishops.

*(i.) An ordinary ministration of the Church.*

(ii.) That the permanence of the rite, as witnessed by Heb. vi., proves that it was to be continued, as an ordinary ministration, *jure divino*, by the successors of the Apostles, *who are the Bishops of the Catholic Church.*

*(ii.) Permanent.*

(iii.) That there is no trace in Holy Scripture of any permission or dispensation for a priest to confirm, *by Episcopal delegation, or otherwise.*

*(iii.) Administered by Bishops only.*

(b) The Historical evidence that the Bishop is the sole Minister of Confirmation is so conclusive and overwhelming that we may fairly describe it as the consentient witness of the Catholic Church.

*(b) The Historical Evidence.*

(i.) *Ante-Nicene evidence.*—We have the testimony of S. Cyprian, *ut qui in Ecclesia baptizantur, Præpositis Ecclesie offerantur, &c.* (p. 119),

*(i.) Ante-Nicene evidence.*

Chap. v. Firmilian (p. 137), the treatise *De Rebaptismate* (p. 123), Cornelius (p. 139), Origen (p. 153, where his allusion to the Apostles' Laying on of Hands points directly to the rite as continued by their successors). In Ante-Nicene Canon law we have the thirty-eighth Canon of Elvira (p. 143), the seventy-seventh Canon of the same Council (p. 145), and the further witness of the "Egyptian Constitutions" (p. 151), and the Apostolical Constitutions (p. 154).

(ii.) *Post-Nicene evidence.*

(ii.) *Post-Nicene evidence.*—We have the testimony of S. Chrysostom in his note on Acts viii.—"This gift was peculiar to the Apostles, and thence it is that we see the chiefs (τοὺς κορυφαίους) and none other do this." Dionysius "the Areopagite" says that for Confirmation there is need of the Bishop (χρεία τοῦ ἀρχιερέως ἔσται).<sup>1</sup> So also S. Ambrose (p. 208), S. Augustine (*Quem morem in suis prepositis etiam nunc servat ecclesia*, i. e. the Laying on of the Bishop's Hands with Prayer),<sup>2</sup> S. Jerome (p. 221), S. Gregory the Great (p. 228), S. Pacian (p. 233), Siricius (p. 241), Innocent I. (p. 241), and S. Leo (p. 250). For Canon Law evidence we have the Third Council of Arles (p. 269). We have also the witness of the *Ordo Romanus* (p. 270).

(iii.) *Medieval evidence.*

(iii.) *Medieval evidence.*—We have Maximus of Constantinople (p. 276), S. Isidore of Seville (p. 284), Venerable Bede (p. 289), Gregory II. (p. 291), Alcuin (p. 293), Magnus of Sens (p. 296),

<sup>1</sup> *De Eccles. Hier.* cap. v.

<sup>2</sup> *De Trin.* xv.



Theodulph of Orleans (p. 297), Amalarius of Trèves (p. 298), Jesse of Amiens (p. 300), Rabanus Maurus (p. 302), Jonas of Orleans (p. 304). In Canon Law we have Canon VII. of the Second Council of Seville forbidding priests to confirm, *quia pontificatus apicem non habent*. The Sixth Council of Paris laid down that the Laying on of Hands belonged to the Apostles alone, *eorumque successoribus episcopis*, &c. (lib. i. cap. 27). Chap. v.

The Council of Worms, in Canon VIII., declared that priests could not confirm, *quia pontificatus apicem non habent*.

We may note that Daillé endeavours to quote Ratramn as on his side. But Ratramn distinctly states, in opposition to Greek Confirmations, that priests may not confirm, *quod nulli præter episcopos esse concessum evangelica testatur auctoritas* (lib. iv.).

To turn to a later age, we have Robert Pulleyne, Archdeacon of Rochester (*Sent.* v. cap. 23), and Hugh of S. Victor, who says that "the Imposition of the Hand, which is usually called Confirmation, belongs to the office of *the Bishops alone*, as the Vicars of the Apostles . . . just as in the Primitive Church *the Apostles alone* are stated to have had the power of conveying the Holy Spirit by the Imposition of Hands." <sup>1</sup> Peter Lombard follows

<sup>1</sup> Quod manus impositio, quæ usitato nomine Confirmatio vocatur . . . solis episcopis Apostolorum vicariis debetur . . . sicut in primitiva Ecclesia Spiritum Sanctum per impositionem manuum dandi soli Apostoli potestatem habuisse leguntur (Hugo Victorinus, *De Sacr.* P. 7, c. 1—7).

Chap. v. the same line (*Sentent.* lib. iv. dist. 7). So does Albert the Great (lib. iv. dist. 7, art. 4); Durandus (lib. iv. dist. 7, 9, 3 and 4); Gabriel Biel (lib. iv. dist. 7, art. 2); Hadrian VI. (lib. iv. dist. 7); Estius (lib. iv. dist. 7, 21 and 22); P. Aurelius (*Ancerrheticus*, p. 433, and *Orthodoxus*, p. 531); and P. de Soto (*Lectio* ii. *de Confirmatione*).

*The verdict of the Catholic Church is that the Bishop is the sole Minister of Confirmation.*

We may conclude that universal Catholic consent declares that the Bishop is the sole Minister of Confirmation.<sup>1</sup>

*The view of the Council of Trent.*

The words of the third Canon of the Council of Trent are plain enough, although they leave a loophole for Papal dispensation by using the term "*ordinarium ministrum*," which leaves room for a "*minister extraordinarius*." But the doctrinal definition of the powers of the Episcopate is still plainer. The Council of Trent declared that "besides the other ecclesiastical degrees, Bishops who have succeeded to the place of the Apostles, principally belong to this hierarchical order; . . . that they are superior to priests; that they confer the Sacrament of Confirmation, ordain the ministers of the Church, and that they are able themselves to perform very many other things, over which functions the rest of the inferior order have no power."<sup>2</sup>

<sup>1</sup> The Council of Cologne (A.D. 1280) plainly states the Catholic view by describing the Bishop in its fifth Canon as the sole Minister of Confirmation (*qui solus potest confirmare*).

<sup>2</sup> Sacrosancta Synodus declarat, præter cæteros ecclesiasticos gradus, episcopos, qui in locum apostolorum successerunt, ad hunc hierarchicum ordinem præcipue pertinere,

The question remains for consideration—How Chap. v.  
did the idea arise that a priest could be the  
“*minister extraordinarius*” of Confirmation?

(i.) We have already considered the letter of *Origin of  
the idea of  
a priest  
confirm-  
ing by dis-  
pensation.*  
Gregory the Great to the Bishop of Cagliari  
(p. 231), and we have given reasons for supposing  
that he did not intend to sanction Confirmation

by a priest. But certain mediæval writers inter-  
preted the letter of Gregory the Great as a dis-  
pensation to permit priests to confirm. It was *The idea  
of Papal  
dispensa-  
tion.*  
the foundation of the idea that the Pope, as the  
plenary fount of authority and jurisdiction, could,

in case of necessity, issue a dispensation to a priest  
to confirm. This doctrine is now widely held in  
the Latin Obedience of the present day, but it  
was denied, either implicitly or explicitly, by all  
the authorities already cited to prove that the  
Bishop is the sole Minister of Confirmation.

Durandus uses some remarkable words on the *Duran-  
dus on  
Gregory's  
letter.*  
letter of Gregory the Great. He says, “If the  
Bishop is the sole Minister of Confirmation, I  
know not why it may not be said that Gregory  
could have erred, since he was a man and not  
God.”<sup>1</sup> Other theologians agreed with Durandus,

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eosque presbyteris superiores esse, ac Sacramentum Con-  
firmationis conferre, ministros Ecclesiæ ordinare, atque alia  
pleraque peragere ipsos posse, quarum functionum potestatem  
reliqui inferioris ordinis nullam habent (*Conc. Trident.*  
*Sess. xxiii. cap. iv.*).

<sup>1</sup> Si solus episcopus est minister, nescio cur non possit dici,  
quod Gregorius cum fuerit homo et non Deus potuerit errare  
(Durand, lib. iv. dist. 7, 9, 4).



*minister* constitute the integrity of every Sacra- Chap. v.  
ment; but the Pope can make no change concerning the *form* and *matter*; therefore he cannot do so concerning the *Minister*. Therefore either an ordinary priest *is*, by Divine institution, the Minister of Confirmation, and in that case can confer it without the dispensation of the Pope, or he is *not* the minister, but the Bishop alone, in which case he cannot act under any dispensation of whatever kind."<sup>1</sup> It is plain that if the Pope cannot dispense a priest to administer Confirmation, the arguments of certain Western theologians in favour of a Bishop having this power of dispensation must fall to the ground. Van Espen is the only canonist of eminence who holds this view, and he bases it mainly on an interpretation of a clause in Canon XX. of the First Council of Toledo (A.D. 400), which permits a priest to administer the chrism in the Bishop's absence, and even in his presence, if he requests him to do so.

*Van  
Espen  
holds that  
a Bishop  
can  
dispense.*

But this cannot mean more than the *unctio* His  
*capitis* of Baptism, and Canon XX. of Toledo I. *mistaken  
view  
corrected  
by  
Benedict  
XIV.* is thus interpreted by Benedict XIV. (*De Synodo  
Diocesiana*, lib. vii. c. 8, p. 278). Benedict XIV.

<sup>1</sup> De integritate cujuslibet Sacramenti, sunt materia, forma, et Minister: sed Papa nihil potest circa materiam et formam; ergo nec circa ministrum. Igitur aut simplex sacerdos ex Divina institutione est minister Confirmationis et tunc absque commissione Papæ potest eam conferre; aut non est minister, sed solus episcopus, et tunc ex quacunque commissione nihil potest (Durandus, *Ap. Witasse*, p. 976).

Chap. v. occupied the Papal Chair from 1740 to 1768, and, as a learned canonist and theologian, embodied in his work the most accurate summary of Post-Tridentine teaching in the Latin Obedience. He says that Confirmation administered by a priest of the Latin Church, by the sole dispensation of a Bishop, is invalid.<sup>1</sup> One of his predecessors, Gregory IX. (A.D. 1227—1241), gave an excellent reason for this invalidity when he declares that “a Bishop in his Diocese can commit to clergy of inferior rank the matters which pertain to his *jurisdiction*, but not those which belong to the episcopal *order*.”<sup>2</sup> The *potestas jurisdictionis* belongs to a Bishop-Elect, before consecration, and refers to all matters which a Bishop can commit to his Vicar-General or Archdeacons. The *potestas ordinis*, or right of confirming and ordaining, and such matters as belong to the office of a Bishop as the successor of the Apostles, and as belonging to the *first order* of the Threefold Apostolic Ministry, he cannot commit by dispensation to a priest. Arcudius and Jacob Goar, who so strenuously defend Greek Confirmations, naturally uphold the theory that a Bishop can give a dispensation to a priest to confirm. But it never obtained a serious foothold in the Western Church. Witasse thus sums up the opinions of Durandus and Estius on the subject:—“Deinde simplex sacerdos, ut qui episcopali ordinatione

*Decision  
of  
Gregory  
IX.*

*Arcudius  
and  
Goar.*

*Summary  
of views of  
Durandus  
and  
Estius.*

<sup>1</sup> *De Synodo Dioc.* lib. vii. c. 8, p. 279.

<sup>2</sup> Gratian, *Decr.* iii. tit. 40, c. 9.



careat, nulla superioris commissione valide confirmare potest; quomodo nec diaconus, ut qui sacerdotalem consecrationem non habeat potest ex commissione consecrare Corpus Domini nec a peccatis absolvere. Denique sicut Pontifex efficere non potest ut irritum sit et inane, quod Episcopus agit ordinando et confirmando, quia ordinem semel datum evellere non potest, ita nec ratum facere potest quod simplex sacerdos in confirmando et ordinando, licet ex commissione, tentaret, quia simplici commissione ordinem, cujus Ordinatio et Confirmatio forent actus, dare nequit.”<sup>1</sup> We may adopt the conclusion as being final, that a priest cannot be empowered by dispensation to confirm any more than a deacon can be empowered to absolve or consecrate the Holy Eucharist.

The validity of Confirmation administered by “chorepiscopi” was at one time much debated amongst canonists. The “chorepiscopus” was the precursor of the more modern “suffragan” or “coadjutor” bishops, when he was in episcopal orders; but when he was only a priest, his office was the forerunner of that of the archdeacon as a diocesan officer. Into the tangled controversy as to whether “chorepiscopi” were validly consecrated bishops or not it is unnecessary to enter. A reference to Mr. A. W. Haddan’s article on “chorepiscopi” in the *Dictionary of Christian Antiquities*, and a comparison of it with Witasse’s long article on “Chorepiscopi” and Confirmation (pp. 995—1024), will exhaust the whole learning

Chap. v.

*The validity of Confirmation by “chorepiscopi.”*

<sup>1</sup> Witasse, p. 978.

Chap. v. on the subject. The simple conclusion of the whole matter is, that the "chorepiscopi" who were Bishops could confirm, and those who were priests could not.

#### IV.

*The inward and spiritual grace of Confirmation.*

We have now to turn from the historical and canonical aspect of Confirmation to its inward and spiritual side.

We shall first touch briefly upon—

(a) *Preliminary considerations.*

(i.) The Institution of Confirmation.

(ii.) The Age for Confirmation.

(iii.) The necessary dispositions required in those who come to be confirmed.

Secondly, we shall deal with the inward and spiritual grace of Confirmation, as conveying—

*The three effects of Confirmation.*

(i.) Πνεῦμα Ἁγίον, manifested in the Sevenfold Gifts in their fulness of sanctifying powers and endowments.

(ii.) The perfecting and strengthening of the Christian life with the full privileges of worship and gifts of ministration and service which belong to Confirmation, as the "Unction from the Holy One," whereby the members of Christ are ordained to the royal priesthood of the Catholic Church.

(iii.) We shall note that Confirmation *cannot be repeated*, since the Ordination of the Laity to their *universal* priesthood in the Body of Christ, equally with the Ordination of the Clergy to their *representative* priesthood, impresses that indelible mark upon the soul which theologians term "character."

## (a) Preliminary considerations.

Chap. v.

(i.) Confirmation, although not "instituted and ordained by Christ Himself" as the two Great Sacraments of the Gospel were, was yet definitely instituted as a Lesser Sacrament of the New Covenant. We need not enter into a prolonged theological discussion upon this subject. We may with Estius<sup>1</sup> follow the opinion of S. Leo the Great, which is that our Lord instituted Confirmation during the Great Forty Days between His Resurrection and Ascension.<sup>2</sup> We cannot believe that the Apostles, and the Catholic Church after their day, would have ventured to institute and perpetuate a sacramental ordinance, whereby the special gifts of the Holy Ghost were conveyed, without the distinct authority and direction of our Blessed Lord Himself, Whose Anointing with the Holy Ghost after His Baptism so clearly points to Confirmation.<sup>3</sup>

(i.) *The institution of Confirmation.*(ii.) *We shall now consider the age for Confirmation.*(ii.) *The Age for Confirmation.*

With regard to the age for Confirmation, we may remark that the custom of Infant Confirmation arose from the close connection between Baptism and Confirmation in the first age of the Church.

The usage of Infant Baptism prevailed gradu-

<sup>1</sup> Estius, lib. iv. dist. i. par. 19.

<sup>2</sup> Hi dies qui inter Resurrectionem Domini, Ascensionemque fluxerunt, non otiose transiere, sed magna in eis confirmata Sacramenta, magna sunt revelata mysteria (S. Leo, Serm. i, *De Ascensione Domini*).

<sup>3</sup> See S. Athanasius (p. 52) and S. Isidore (p. 285).

Chap. v. ally with the growth of the Church,<sup>1</sup> and as the Confirmation of adults followed directly upon their Baptism, the same custom prevailed in the case of infants.

The practice of administering Baptism at Easter and Pentecost to large numbers at a time, necessitated the presence of the Bishop at his Cathedral on these occasions.

The majority of those baptized in the early Church would naturally be adults, and as they were confirmed immediately after Baptism, the Bishop did not defer the Confirmation of the infants who were baptized at the same time with the adults, but administered the Imposition of Hands to all alike. We have already seen that S. Augustine adopted this practice (p. 212), but there is no Scriptural authority for it.

*Confirmation demands an age of consciousness.*

The whole theology of Confirmation, as conveying the gifts of endowment and ministry for the full exercise of the priesthood of the laity, points to an age of consciousness and ability to discern between right and wrong as a necessity to the due reception of this holy ordinance. The instances of benediction by the Laying on of Hands which we find in Holy Scripture point exclusively to the recipients of the blessing having attained the age of consciousness,<sup>2</sup> with the one exception of our

<sup>1</sup> See a very careful article on the subject in Blunt's *Dictionary of Doctrinal and Historical Theology*, p. 344.

<sup>2</sup> The blessing of Ephraim and Manasseh by Jacob has been regarded as an Old Testament type of Confirmation.

Lord blessing little children, which, as S. Hilary Chap. v. of Poitiers suggests,<sup>1</sup> was a type of the blessing of the Gentiles, and cannot, by any reasonable exegesis, be adduced as an authority for Infant Confirmation.

The Eastern practice of confirming infants, followed by Infant Communion, is manifestly as far removed from the true purport of the Apostolic Ordinance recorded in Acts viii. as their chrismation by a priest is from its matter and form.

In Western Christendom the Confirmation of Infants gradually fell into disuse, when the Bishops began to travel through their dioceses to confirm those who had been baptized by the clergy, away from the Cathedral, and when the Baptism of adults became the exception instead of the rule.<sup>2</sup>

A truer view of the fitting age for Confirmation prevailed in the West, and found expression in the

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But Ephraim and Manasseh were "young boys," not infants. (See Blunt's *Annotated Bible*, in loc.)

*Dehinc manus imponitur, &c., sed est hoc quoque de Veteri Testamento, quo nepotes suos ex Joseph, Ephraim et Manassem, Jacob capitibus impositis et intermutatis manibus benedixit, &c. (Tert. De Bapt. viii.).*

<sup>1</sup> See p. 232.

<sup>2</sup> The great Canonist Van Espen says, "Quando disciplina confirmandi Neophytos, sive Sacramentum Confirmationis una cum Baptismo conferendi in Ecclesia Latina desierit incertum est. Dum vero Baptismus adutorum desinere cœpit; atque solus pene infantium invaluit; ipsum Confirmationis Sacramentum conjungi Baptismi dationi paulatim desiit" (*Jus Eccl. Univ.* II. tit. 3, cap. i.).

Chap. v. Canon law of the Church. But before we take the evidence of the Canon law, there are two very important testimonies of Eastern theologians which show that Infant Confirmation was not the *unvarying*

*Testimony of Eulogius and Maximus, to preparation and teaching between Baptism and Confirmation.*

rule of the East. We have Eulogius of Alexandria (A.D. 581) and Maximus of Constantinople (A.D. 620), both writing at a period when Infant Confirmation had obtained a firm hold in the East, and both alike insisting upon a *preparation for Confirmation intervening between Baptism and Confirmation*. Eulogius says that the baptized "have to learn sound doctrine . . . then *having made progress*, they become worthy of that Advent of the Spirit which comes through the Laying on of Apostolic Hands" (p. 196). Maximus is equally explicit. "After Baptism the Bishop goes down (*i. e.* from his throne) to him who has been converted, and teaches him, then anoints him and seals him, and then gives him the gift of the Holy Eucharist" (p. 276).

This "learning sound doctrine," and this instruction by the Bishop in the interval between Baptism and Confirmation, lead up to the obvious analogy between the preparation for Confirmation and the public catechizing of the candidates for this Holy Ordination to the Priesthood of the Laity, and the preparation and questioning by the Bishop of those to be ordained to the Threefold Apostolic Ministry of the Church.

Another reason alleged for Infant Confirmation was a misinterpretation of the thirty-ninth Canon



of Elvira (p. 145.) Van Espen clearly shows that "fieri Christianos" does not mean that persons unconfirmed were not *Christians*, but that although in Baptism they were regenerate and had become Christ's soldiers, they were not fitted with all their spiritual armour for the conflict until they were confirmed.<sup>1</sup> The very idea of *active warfare* for Christ, as the duty and privilege of the newly confirmed, demands that they shall have reached the age of consciousness, and are able to understand that they have to battle with evil.

This view was embodied in the Synod of Cologne (A.D. 1280), which directed "priests to warn parents to bring their children who were yet unconfirmed to the Bishop, *who alone can confirm*, when they had reached the age of seven years or upwards."<sup>2</sup> Another Synod of Cologne (A.D. 1536) deals with the age for Confirmation, and states "that it is more fitting and useful if the child has advanced beyond its seventh year, so that it may understand the things which are being done."<sup>3</sup> S. Carlo Borromeo was of the same opinion as the Catechism of the Council of Trent, which, although not definitely authoritative, has a wide influence in the Latin Obedience. The

Chap. v.  
Thirty-  
ninth  
Canon of  
Elvira  
does not  
favour  
Infant  
Confirm-  
ation.

Western  
Synods  
defer Con-  
firmation  
to the age  
of con-  
sciousness.

<sup>1</sup> *Jus Eccl. Univ.* II. tit. 3, cap. 7, 8.

<sup>2</sup> Presbyteri moneant parentes ut pueros nondum confirmatos ad episcopum qui solus potest confirmare, ducant septennos vel majoris ætatis (*Synod. Colon.* c. 5).

<sup>3</sup> Convenientius tamen et utilius esse, si infans supra septimum ætatis annum progressus fuerit, ut ea quæ aguntur intelligat (*Synod. Colon.* pars 7, c. 9).

Chap. v. Catechism lays down that it is not expedient to confirm children until they are seven years old, and before they have attained the use of reason (*prius quam pueri usum rationis adepti fuerint*);<sup>1</sup> and we find S. Charles and his suffragans at the Synod at Milan (A.D. 1565) laying down the same limit of age. The same rule became general, and was enforced by many synods of the early Post-Reformation period.<sup>2</sup>

*The  
mediæval  
Church of  
England  
adopted  
Infant  
Confirmation.*

In England the mediæval Synods and Constitutions favoured very early Confirmations. The Church of England permitted and even enjoined Infant Confirmations.<sup>3</sup> The different line taken in this matter upon the Continent had very little influence upon the mediæval Church of England. Even at the period of the Reformation we find Archbishop Cranmer confirming the Princess Elizabeth in infancy. By way of reaction, the Anglican Reformers went beyond the rest of the Western Church in postponing the age for Confirmation. We shall deal with their action and its

*Reaction  
of the Re-  
formers.*

<sup>1</sup> *Minori septennio Confirmationis Sacramentum nemini præbeatur. Conc. Mediol. i. p. 2, c. 3.*

<sup>2</sup> *Conc. Mediol. v. p. 1, c. 8 (A.D. 1579); Synod. Turon. c. 7 (A.D. 1583); Synod. Bitur. t. 30, can. 4 (A.D. 1585); Synod. Aquens, cap. De Conf. (A.D. 1585); Synod. Tolosana, p. 2, c. 3, 4 (A.D. 1590); Synod. Narbon. c. 15 (A.D. 1609).*

<sup>3</sup> *Constitutions of Bp. Poore, c. 24 (A.D. 1222); Constitutions of S. Edmund of Canterbury, c. 39 (A.D. 1236); Synod of Oxford, c. 3 (A.D. 1287), which stated that children were to be confirmed within three years (infra triennium). We have alluded previously to other English Councils and Synods which all advocate early Confirmation.*

consequences more at length in the next chapter. Chap. v.  
The age-limit fixed by the common consent of the Roman obedience is the most practical and reasonable usage. Van Espen commends it, and in so doing, remarks that baptized children dying without Confirmation are undoubtedly saved.<sup>1</sup> But Benedict XIV. upholds the practice of administering Confirmation to dying children,<sup>2</sup> and it was undoubtedly practised. The more difficult question of administering Confirmation to persons of unsound mind may well be left to the charity of the Church, and the discretion of individual Bishops. It is certain that a perception of the things of God is often left in minds which are darkened and obscured by mental disease or congenital infirmity.

The question of Infant Confirmation, and its accompaniment of Infant Communion, has been somewhat obscured by a side issue which is irrelevant to the matter in hand. Those who affirm that neither practice is Scriptural, or in accord with the true mind of the Church, are accused by their opponents of taking a subjective view of Sacramental grace, and thereby lending themselves to the heresy that the reality of the Sacrament depends upon the faith of the recipients.

If an infant does not place a bar (*ponere objicem*) in the way of the grace of Baptism, why should it not be equally capable of being confirmed and

<sup>1</sup> *Jus Eccl. Univ.* II. tit. 3, c. 6.

<sup>2</sup> *De Synodo Dioc.* vii. cap. x.

*Adminis-  
tration of  
Confirmation  
to dying  
children  
and to  
persons of  
unsound  
mind.*

*Answer to  
those who  
oppose  
Infant  
Confirmation  
and Com-  
munion by  
the  
analogy of  
Infant  
Baptism.*

Chap. v. receiving the Holy Eucharist? The answer to this objection is plain and simple enough. The intention of the Sacraments, and their relative position as means of grace, must be regarded. The entrance of an infant into the Covenant of Grace by Baptism, as the *janua Sacramentorum*, is one thing, the *gratia augmenti* of Confirmation, and the partaking of the Communion and Sacrifice of the Holy Eucharist, are distinct and different things. The admission into the Catholic Church may well be granted to the unconscious innocence of infancy, but the Ordination to the Priesthood of the Laity, and the partaking of the Holy Eucharist, demand a conscious life of worship and service, and a capacity for conscious union with our Lord in the Sacrament of His Body and Blood. The stereotyped conservatism of the East on these points has been counterbalanced by the growth of Western Christendom in practical wisdom.

(iii.) *The necessary dispositions required in those to be confirmed.*

When adults are confirmed immediately after Baptism, the preparation for Baptism and Confirmation proceeds simultaneously, and the necessary dispositions are included under repentance, faith, instruction, prayer, and fasting. The teaching interposed between Baptism and Confirmation by S. Chrysostom, Eulogius, and Maximus, is summed up in the phrase "what the candidates ought to do and what they ought not to do."<sup>1</sup> In the West

*The views of some Eastern theologians.*

<sup>1</sup> Witasse, p. 1069.

the necessary dispositions for candidates for Confirmation have been summarized as consisting of (i.) receiving instruction in the Faith, (ii.) sanctification, and (iii.) Prayer; to which several Councils, as we have already noticed,<sup>1</sup> have added fasting, a rule which applied to the Bishop as well as to the candidates. This rule is not now of obligation in the West. The rule of *requiring* confession before Confirmation was not of universal obligation although it was recommended.<sup>1</sup>

Chap. v.

*The Western view.*

The preparation for Confirmation is utilized wisely by the clergy as a time for instruction in the Faith, but in the case of those who are unlearned and ignorant, it is the duty of the clergy to teach them all they can, but to be content with a *minimum* of intellectual knowledge, so long as the candidates come to Confirmation with repentance and faith, a spirit of prayer, an earnest desire after holiness, and a consciousness that they will receive the inward and spiritual grace of Confirmation through the due administration of its outward and visible sign, the Laying on of the Bishop's Hand with Prayer.

*The due preparation of Candidates for Confirmation.*

We have now to consider the *three spiritual effects* of Confirmation.

*The three spiritual effects of Confirmation.*

Πνεῦμα Ἅγιον—manifested in the Sevenfold Gifts of the Holy Ghost, which are invoked in

<sup>1</sup> *Conc. Aurel.* c. 3; *Conc. Rothomag.* c. 7, and others.

<sup>2</sup> *Adulti debent prius peccata confiteri, et postea confirmari, vel saltem peccata, quæ admiserunt, dolcant (Pontificale Romanum, Ed. Clement VIII.).*

Chap. v.

*Import-  
ance of  
history  
of the  
Doctrine  
of the  
Holy  
Spirit.*

the Prayer which is the *form* of Confirmation, and which are conveyed through its *matter*, the Apostolic Laying on of Hands. Although, at first sight, the history of the Doctrine of the Holy Spirit which is prefixed to these pages may seem remote from the subject of this inquiry, it is really most closely linked and connected with it. When we think of the Sevenfold Gifts of Confirmation, it is needful that we should realize the fulness and majesty of the Person of the Holy Ghost, Whose Indwelling Presence is vouchsafed to the baptized for the remission of their sins, by virtue of their union with the Second Adam; and Whose Sevenfold Gifts of Endowment and Ministry are manifested to increase and develop the spiritual strength and power of those who are confirmed.<sup>1</sup> We will now briefly consider the Sevenfold Gifts in their manifestation and order.

(β) *The  
order and  
manifesta-  
tion of the  
Sevenfold  
Gifts.*

We find that Isaiah prophesied that the fulness of the Sevenfold Gifts would rest upon the Incarnate Christ (Isa. xi. 1—3). The Incarnation was the direct work of God the Holy Ghost. The Holy Spirit guided the *præparatio evangelica* in the world before Christ, which made all human history to converge upon the cradle of Bethlehem.

The Holy Spirit wrought out the sinlessness of

<sup>1</sup> Spiritus Sanctus in fonte Baptismi plenitudinem tribuit ad innocentiam, in Confirmatione augmentum præstat ad gratiam (S. Thos. Aquin., *Summa Theol.* p. iii. Q. lxxii. A. 7).

See p. 254, where these words occur in the homily of Faustus of Riez.



the Blessed Virgin as the crowning blossom of the long preparation.<sup>1</sup> He wrought the Incarnation, and His Personal Indwelling in the Second Adam caused all the members of the Second Adam to share that Indwelling by virtue of their Baptism. The Baptism of our Lord was followed by His anointing as Prophet, Priest, and King,<sup>2</sup> and it was in this Anointing that the Sevenfold Gifts of the Spirit descended upon Him in their fulness of manifestation, in accordance with the prophecy of Isaiah. And in this descent of the Sevenfold Gifts upon our Lord we trace, (i.) their *perfect* manifestation in the sacred and sinless Manhood of our Lord; (ii.) their *corporate* manifestation in the Catholic Church, which is His Body; and (iii.) their *individual* manifestation, as equipping the members of Christ to exercise that royal priesthood to which they are ordained by the Apostolic Laying on of Hands.

We must now examine Isaiah's words more closely. It is useful to compare the Hebrew,

<sup>1</sup> The careful words of S. Thomas Aquinas, which assert her sinlessness, as the work of the Holy Spirit, notwithstanding the fact that she was not born in freedom from original sin, are clear and admirable. (See *Summa Theol.* p. iii. Q. xxvii.) In Art. ii. he says—"Si nunquam anima Virginis fuisset contagio originalis peccati inquinata, hoc derogaret dignitati Christi, secundum quam est universalis omnium Salvator." We must believe that the words "*my Spirit hath rejoiced in God my Saviour*" express the truth S. Thomas suggests, namely, that the Blessed Virgin was saved by her Incarnate Son. (See Liddon, *Magnificat*, p. 28.)

<sup>2</sup> See Bp. Pearson (Appendix A.).

Chap. v.

*Work of the Holy Spirit in preparing for the Incarnation.*

*Descent of the Sevenfold Gifts upon our Lord at His Anointing.*

*The Seven Gifts in Hebrew, LXX., Vulgate, A.V. and R.V.*

Chap. v. the LXX., the Vulgate, and the English, of this passage in a tabular form.

HEBREW.	LXX.	VULGATE.	A. V. & R. V.
<i>Choemar.</i> The power of discerning the nature of things through the appearance.	σοφία.	Sapientia.	Wisdom.
<i>Binâh.</i> The power of discerning the difference of things in their appearance.	σύνεσις.	Intellectus.	Under- standing.
<i>Etsâh.</i> The gift of forming right conclusions.	βουλή.	Consilium.	Counsel.
<i>Geburah.</i> The power of energetic action.	ἰσχύς.	Fortitudo.	Might.
<i>Da'ath.</i> Knowledge founded on a fellowship of love.	γνώσις.	Scientia.	Knowledge.
<i>Yirath Yehovah.</i> Fear absorbed in reverence. (See Delitzsch <i>in loc.</i> )	$\left\{ \begin{array}{l} \epsilonὐσέβεια. \\ φόβος \text{ θεοῦ} \end{array} \right.$	$\left\{ \begin{array}{l} Pietas. \\ Timor \\ Domini. \end{array} \right.$	The fear of the Lord.

*Inter-  
pretation  
of twofold  
meaning  
of  
"Yirath  
Yehovah."*

We note first a repetition of the words "fear of the Lord" in the Hebrew. The Gifts are grouped in three pairs, and the Seventh Gift (of "quick understanding" in the Fear of the Lord) may at first sight seem a mere repetition of the Sixth. But the Hebrew phrase "Yirath Yehovah" is interpreted by the LXX. and the Vulgate as having two distinct meanings. "Yirath Yehovah" is rendered the first time by the LXX. *εὐσέβεια* (*Pietas*), and the second time by the LXX. *φόβος θεοῦ* (*Timor Domini*). The LXX. and the Vulgate

are right in thus giving the two kindred renderings of "Piety" and "Holy Fear" to the Hebrew words "Yirath Yehovah."<sup>1</sup> As the Sixth Gift of the Spirit it signifies *εὐσέβεια* (*pietas*), which may be rendered "Piety," or "true godliness"; which is the *outward manifestation* towards God and man of the Seventh Gift of Holy Fear (*φόβος θεοῦ*, *Timor Domini*), which is the *inward basis* of the Sevenfold Gifts. Chap. v.

We may fitly compare this underlying Gift of Holy Fear to the stem and centre light of the Seven-branched Candlestick, whilst the other Six Gifts range themselves in three pairs on each side of it.

We have next to consider what is the natural condition of man after the Fall. *The condition of man after the Fall.*

The Calvinistic doctrine of the entire and absolute corruption of human nature is contrary to the facts and experiences of the history of mankind. Man was created in the Image of God, and the traces of that Image have survived the consequences of original sin. The manifestation of the four natural or Cardinal Virtues—Prudence, Justice, Fortitude, and Temperance—show that men have obeyed, to a certain extent, the dictates of conscience and natural religion. We admire the prudence of Solon and Thales, the justice of Aristides, and of the laws of pagan Rome, which has made them the basis of much of our modern jurisprudence. We recognize the fact that Regu- *The four Cardinal Virtues.*

<sup>1</sup> See Gesenius, *Heb. Lex.* p. 364.

Chap. v. lus and Decius Mus showed a fortitude far beyond the mere animal courage of the soldier as a unit of warfare, and we note that Seneca and Marcus Aurelius showed in an eminent degree the virtues of temperance and self-control.

*The Three  
Theological  
Virtues*

*implanted  
in us by  
Baptism.*

But the natural virtues of eminent men, wrought apart from a living union with the supernatural virtues of our Incarnate Lord, could never permeate and influence humanity. The true purpose of the Incarnation is to destroy the works of the devil, and counteract the consequences of the Fall, by uniting man to God, and superadding to the four Natural Virtues, the Supernatural Virtues of Faith, Hope, and Charity. This takes place by means of our baptismal union with the Second Adam, whereby we partake of the Divine Indwelling of the Holy Ghost. A baptized person has the three Theological Virtues engrafted upon the four Cardinal Virtues by the power of the Holy Ghost, Whose Indwelling Presence abides in its *fulness* in the Christ, in its *corporate* action in the Church, as His Body, and in its *individual* action in every member of Christ, in accordance with the measure of the response made by each individual to the Divine Inhabitation. This is the effect of the "One Baptism for the remission of sins." This is the gift of the Spirit which has been described as being "*plenitudo ad innocentiam.*"

But the "*augmentum ad gratiam*" is also needed. The baptismal Indwelling of the Spirit, whereby "we are saved by the Life" of the Second

Adam (Rom. v. 10), and partake of the Supernatural Virtues of Faith, Hope, and Charity, needs to be developed by the gifts of endowment and active ministry of Πνεῦμα "Ἅγιον in Confirmation. Chap. v.

The Seven Gifts may be defined as Seven Powers of the Spirit, which call forth and direct the *activities* of the three Theological Virtues, and develop the four Cardinal Virtues (see S. Gregory, p. 230). *The Seven Gifts in relation to the Theological and Cardinal Virtues.*

*Faith* is the Province of the Intellect, and is therefore aided by the activities of the four intellectual Gifts of the Spirit; namely, Wisdom and Understanding, which act on the *speculative* intellect, Counsel and Knowledge, which act on the *practical* intellect. *Hope* is stimulated by the Gift of Spiritual Might, which our Anglican Office renders "Ghostly Strength."

*Charity*, or Heavenly Love, is quickened by the two Gifts of Piety and Holy Fear; the Gift of Piety, or "true godliness," promoting the outward manifestations of "Heavenly Love" towards God and man, and the Gift of Holy Fear, as the root of the Sevenfold Gifts, expressing the inward manifestation of that "Charity" which is eternal (1 Cor. xiii.). We may further note that *Faith* illuminates the *reason*, *Hope* perfects the *will*, and *Charity* sanctifies the *heart*. In briefly considering the Sevenfold Gifts, it will be necessary to remember that Isaiah records them in their order of *excellence*, as manifested in our Lord, as Perfect Man. We shall treat of them in their order of *operation*, taking "Holy Fear," the stem of the seven-branched *Their order of excellence.*

*Their order of operation.*

Chap. v. candlestick, as the basis of the other Gifts. We shall find that the Seven Gifts elicit from the Cardinal and Theological Virtues *seven forms of spiritual activity*, whereby the character and lineaments of the Perfect Man are unveiled; namely, the Seven Beatitudes, in which our Lord Himself expressed and set forth the Perfect Manhood of the Second Adam in action.

*Their  
relation to  
the Beati-  
tudes*

*and the  
Seven  
Deadly  
Sins,*

*and the  
seven  
petitions  
of the  
Lord's  
Prayer.*

The direct antithesis of these seven manifestations of holiness, priesthood, and service, is to be found in the Seven Deadly Sins. The means whereby the Seven Gifts bear fruit unto holiness is Prayer, and so we shall find that they correspond to the seven petitions of the Lord's Prayer.<sup>1</sup>

It will be of some service to give some brief notes on the Seven Gifts, after having tabulated them in accordance with the comparisons and relations which have been here suggested.

<sup>1</sup> Nota in candelabro erant septem brachia, septem lucernæ, septem infusoria, et hæc sibi invicem subservientia. Sic hic distinguuntur tria, scilicet, septem petitiones Orationis Dominicæ, septem Dona, septem Beatitudines, quæ dicuntur virtutes quibus devenitur ad Beatitudines. Et hæc sibi adaptantur. Per petitiones venit ad dona: per dona ad virtutes (*Hugo de S. Charo*).

Septem ergo petitiones in Dominica Oratione ponuntur, ut septem Dona mereamur Spiritus Sancti, quibus recipiamus septem virtutes per quas a septem vitiis liberati ad septem perveniamus Beatitudines (*Hugo de S. Victore*).

Superna gratia salutis nostræ providens Orationem nobis contulit in qua septiformi prece Spiritum septiformem possemus impetrare; ut suffragio gratiæ septiformis septem supradictas virtutes assequamur, et per eas ad beatitudinem pertingere mereamur (S. Anselm, Hom. ii. *De Beat.*).



Chap. v.

THE SEVEN GIFTS.	THE SEVEN BLESSINGS.	THE SEVEN PETITIONS.	THE SEVEN SINS.	
Holy Fear. <i>Timor Domini.</i>	"Blessed are the poor in spirit."	"Hallowed be Thy Name."	Pride.	<i>Septem Dona.</i>
True godliness. <i>Pietas.</i>	"Blessed are the meek."	"Thy Will be done."	Envy.	<i>Septem Beati- tudes.</i>
Ghostly Strength. <i>Fortitudo.</i>	"Blessed are they that hunger and thirst after righteousness."	"Give us this day our daily bread."	Sloth.	<i>Septem Petitiones.</i>
Knowledge. <i>Scientia.</i>	"Blessed are they that mourn, for they shall be comforted."	"Thy Kingdom come."	Anger.	<i>Septem Vitia.</i>
Counsel. <i>Consilium.</i>	"Blessed are the merciful, for they shall obtain mercy."	"Forgive us our trespasses, as we forgive them that trespass against us."	Covetousness.	
Understanding. <i>Intellectus.</i>	"Blessed are the pure in heart, for they shall see God."	"Lead us not into temptation."	Gluttony.	
Wisdom. <i>Sapientia.</i>	"Blessed are the peace-makers, for they shall be called the children of God."	"Deliver us from evil."	Luxury.	

At first sight these comparisons may appear somewhat forced. It is not claimed for them that they constitute an exhaustive view of the subject, but we think that the correspondence here traced is worth careful consideration.

If we examine them more closely, the effort will repay our attention.

(I.) *Timor Domini*. "The fear of the Lord is the beginning of wisdom" (Ps. cxi. 10), and is the underlying principle of the Sevenfold Gifts. (i.) *Timor Domini.*

a. It is manifested in the Perfect Man—

D D

Chap. v.

- (1) In Worship : " Him only shalt thou serve " (S. Matt. iv. 10).
- (2) In Dependence : " Into Thy Hands I commend My Spirit " (S. Luke xxiii. 46).
- (3) In Submission : " Not My Will, but Thine be done " (S. Luke xxii. 42).
- (4) In Hatred of Evil : " Woe unto you, Hypocrites " (S. Matt. xxiii. 23).

β. Its *corporate* manifestation in the Catholic Church.

Assertion of the Moral Law and the lofty ideal of the Christ Life against the low ideals and false standards of the world.

γ. Its *individual* manifestation.

The banishment of *servile* fear that hath torment, whilst we increase in that Holy Awe of God which is the true spirit of the first Beatitude.

δ. *Pride* is the deadly sin which wars against true lowliness of spirit. Open self-conceit is less deadly than the spiritual pride of the Pharisee.

ε. We pray " Hallowed be Thy Name," that we may conquer Pride by the Spirit of Holy Fear, and thus attain the blessing of " the poor in spirit."

(ii.)  
*Pietas.*

(II.) *Pietas*.—True godliness towards God and man is the *external* manifestation of Holy Fear in worship and service.

a. Our Lord fulfilled the ideal of *pietas* in His Eternal Priesthood, which we share as His Members. It is the ideal of Sacrifice and Worship, offered to God by Him *for* us, and *with* us.

β. Its *corporate* manifestation is found in the

worship of the Catholic Church, culminating in its central act, the Holy Eucharist, wherein the Priesthood of the Laity finds its full expression as represented by the Priesthood of the Apostolic Ministry. Chap. v.

γ. Its *individual* manifestation is in our reverence toward God, and our fulfilment of the precept "Honour all men," in the spirit of the third Beatitude, that *our meekness may possess the earth*.

δ. The deadly sin of *Envy* leads to heresy and schism, and mars the unity of the Worship of the Church and the fellowship of individual souls. The gainsaying of Korah is the foe of "true godliness."

ε. Therefore we pray "Thy Will be done," that in the forbearance of our meekness we may not mar the unity of the Church, or the true brotherhood of men, by rivalry and strife.

(III.) *Fortitudo*.—There is a fortitude of *body*, <sup>(iii.)</sup> *For-*  
*soul*, and *spirit*. The fortitude of the *body* is phy-  
titude.  
sical courage, discipline, and endurance. It is the  
"virtus" of the Roman soldier. The fortitude of  
the *soul* is moral courage. The fortitude of the  
*spirit* is the Gift of Ghostly Strength. The natural  
or Cardinal Virtue of Fortitude is manifested in  
physical and moral courage, and from it may be  
developed that Fortitude of the spirit which is  
*supernatural*.

α. Our Lord's anointing with the Holy Ghost *ad robur*, is manifested in the perfect Fortitude of His Temptation, His Ministry, His Cross and Passion

Chap. v.

β. Its *corporate* manifestation is found in the *active* fortitude of the Catholic Church in her missionary life, and in her contending earnestly for the Faith in the Age of Councils; and in the *passive* fortitude of her martyrs and confessors. *Sanguis martyrum, semen ecclesiæ.*

γ. Its *individual* manifestation is the equipment of those ordained to the Priesthood of the Laity with the weapons of their warfare. It is linked with the idea of βεβαίωσις, and with the words of Faustus, *post Baptismum confirmamur ad pugnam.*

δ. The deadly sin of Sloth is overcome by the self-denial of the Spirit of Fortitude, whereby the spirit of Laodicea is crushed by a holy zeal which "hungers and thirsts after righteousness."

ε. In this spirit we pray, "Give us this day our daily bread," the *esca viatorum*; and the strengthening grace of the Holy Eucharist is ours to enable us to "endure hardness as good soldiers of Jesus Christ" (2 Tim. ii. 3).

(iv.)  
*Scientia.*

(IV.) *Scientia*.—The Gift of Knowledge guides the *practical* intellect in the path of consistent action. We trace the gradual unveiling of the Knowledge of God in the world from the *Protevan-gelium* to the Day of Pentecost. The Gift of the Knowledge of *God* involves the gift of the knowledge of *self*.

a. Our Lord's perfect Knowledge of God and man was manifested in the *ethical* teaching of the Sermon on the Mount, and the *doctrinal* teaching upon which He founded the Catholic Church.

β. Its *corporate* manifestation is the Catholic Church, as *Ecclesia docens*, teaching the world that the ethics of Christendom flow from the definite verities of its Creeds. Chap. v.

γ. Its *individual* manifestation is the fulfilment of the desire to *know* God, and His Will concerning us, which is planted in our hearts by God Himself. We know *in part*, but we know enough to guide our lives.

δ. The Gift of Knowledge is destroyed by the Deadly Sin of Anger, which differs from righteous indignation by developing the impatient fierceness of controversy and persecution. It mars true self-knowledge, which is the foundation of the penitence of "the mourners for sin" whose comfort consists in absolution and pardon.

ε. Therefore we pray, "Thy Kingdom come," in a spirit of penitence and hope for final victory over sin, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9).

(V.) *Consilium*.—The Gift of Counsel far transcends the Cardinal Virtue of Prudence, and develops from it the Divinely illuminated Prudence of the Holy Ghost. It guides the *practical* intellect to discern between good and evil in a spirit of inspired casuistry. It decides vocations, and aids us to choose a right course in the matter of "counsels of perfection." (v.) *Consilium*.

α. Isaiah said of our Lord that "His Name shall be called Counsellor" (Isa. ix. 6). The gradual

Chap. v. training of His Apostles, like the long *præparatio evangelica*, manifested the Gift of Heavenly Prudence in our Lord. His silence before Pilate was a counsel of mercy towards invincible ignorance in His accusers.

β. The Gift of Counsel finds its *corporate* manifestation in the "living voice" of the Catholic Church, which formulates and registers the Catholic consent in matters *de fide*, and legislates in matters of discipline, in her Councils and Synods.

γ. Its *individual* manifestation balances the exercise of private judgment with the authority of the *Ecclesia docens*. "By wise counsel thou shalt make thy war" (Prov. xxiv. 6), is a maxim of *personal religion*, which leads us to a charitable judgment of others, based on self-knowledge, which guides us to attain the blessing of the "Merciful."

δ. Covetousness is a hideous parody of Prudence, and the deadly foe of Spiritual Prudence. All forms of self-love and self-assertion are begotten of this sin.

ε. We need to pray "forgive us our trespasses" in the true spirit of Heavenly Prudence, that we may forgive as we hope to be forgiven, as merciful, that we may obtain mercy, knowing that an imprudent spiritual warfare transgresses S. Paul's maxim, "So fight I, not as one that beateth the air" (1 Cor. ix. 26).

(vi.) *Intellectus*.

(VI.) *Intellectus*.—The Gifts of Understanding and Wisdom govern the speculative intellect. The intellect of man works in the sphere of the soul, the



*anima rationalis* of the Athanasian Creed. But Chap. v.  
the Gift of Understanding sanctifies the human intellect, and ennobles it by subjecting it to the Mind of Christ.

α. Our Lord's Intellect, as Man, forestalled and included every possibility of Art, Literature, and Science. "In Him are hidden all the treasures of wisdom and knowledge" (Col. ii. 3). All Truth is His, and He alone reconciles religious and scientific truth.

β. The *corporate* manifestation of this Gift resides in the Church as the teacher of the Science of God—scientific theology. The undisputed General Councils define and teach clearly what has been taught from the beginning in opposition to heresy. This is a higher function than those described under the heads of Knowledge and Counsel.

γ. This Gift is manifested *individually* in the Doctors of the Church and in all teachers of Truth in every department of human intellectual life. It ministers to the devotional study of Holy Writ, "Give me Understanding that I may learn Thy commandments" (Ps. cxix. 73). It demands "purity of heart," which is the measure of all spiritual insight.

δ. The flesh lusteth against the Spirit, and the Deadly Sin of Gluttony, or bodily self-indulgence, debases all powers of spiritual understanding.

ε. We must advance beyond the Cardinal Virtue of Temperance unto a control of self by Christ, which underlies the prayer "Lead us not into temptation," which we pray in faith that God will

Chap. v. not suffer us to be "tempted above that we are able" (1 Cor. x. 13).

(vii.)  
*Sapientia.* (VII.) *Sapientia*.—The Gift of Wisdom is the *balancing* power of the *speculative* intellect, which enables us to use aright the other six Gifts of the Spirit. "The Wisdom that is from above is first pure, then peaceable" (S. James iii. 17).

a. "Christ is the Power of God and the Wisdom of God" (1 Cor. i. 24). He is the Creative Wisdom of God. "All things were made by Him." Wisdom builded a house amongst men by the Incarnation and its *extension* in the sacramental life of the Church.

β. The Gift of Wisdom, superadded to the Gifts of Knowledge, Counsel, and Understanding, is the balancing and harmonizing power of the Church, whereby she maintains the true harmony between Religion and Science, revelation and reason, the natural and supernatural, by guarding the true *ἀναλογία πίστεως*.

γ. In the *individual*, the Gift of Wisdom sanctifies the Cardinal Virtue of Justice by grafting upon it a Divine Equity which preserves a true adjustment and harmony of ordered peace and righteousness, so that being "first pure then peaceable," the Blessing of the Peacemakers may rest upon the soul in its fulness.

δ. The wisdom of Solomon was turned to vanity by the Deadly Sin of Luxury, which comes from the direct operation of the Evil One upon the human spirit. It is a more subtle danger than the grosser forms of evil, as it attacks the spiritual

life in its centre, and enervates it by denying the fact or necessity of our spiritual combat, and inculcating low ideals of life and duty. Chap. v.

ε. We pray to be "delivered from evil," that the peace of God may rule in our hearts, and guide us into the paths of heavenly wisdom, that the Sevenfold Gifts of the Holy Spirit may consecrate us to the exercise of our royal priesthood.

### V.

*The Royal Priesthood.*—We are equipped with the Sevenfold Gifts in their fulness for a specific purpose. This purpose is the perfecting and strengthening of the Christian life (*gratia augmenti et gratia roboris*) with those full privileges of worship and gifts of ministration and service which belong to Confirmation as the "Unction of the Holy One," whereby the members of Christ are ordained to the Royal Priesthood of the Catholic Church. We need not prove at length that this Royal Priesthood exists. The fact of its existence is embedded in Holy Writ. Israel in the Old Testament is the type of the Catholic Church, and Israel is described as "a Kingdom of Priests, and an holy nation" (Exod. xix. 6). "The priesthood of the whole nation found its expression in the Aaronic priesthood. When the visible Church of the Hebrew nation was broadened out into the all-embracing Catholic Church of Christ by the coming of the Holy Ghost, the body of the faithful became 'a royal priesthood, a holy nation' (1 Pet. ii. 9), in a far

*V. The Royal Priesthood.*

*The existence of this priesthood embedded in Holy Writ.*

Chap. v. more glorious and wider-reaching capacity than was possible under the Old Covenant.

*The  
Apostolic  
Succession  
of the  
laity in  
the Body  
of Christ.*

“The Holy Spirit of Pentecost inspired the whole of the Catholic Church as the Body of Christ, and the visible Kingdom of God upon earth. The Threefold Apostolic Ministry, in its orderly succession, gave expression to the universal priesthood of the *cætus fidelium*. But the Apostolic succession is not confined to the Apostolic Ministry. It is the common heritage of the whole Church, and the Ministers of the Threefold Ministry are the organs of the Body of Christ. The whole Body cannot dispense with their ministrations, which are as necessary to the expression of its universal priesthood as the use of the hand or of the tongue is to the natural body.”<sup>1</sup>

*Represent-  
ative  
character  
of the  
Christian  
Priest-  
hood.*

“S. Paul says, ‘The Bread which *we* break, the cup of blessing which *we* bless’ (1 Cor. x. 16). This is no conventional plural of dignity or majesty. It represents the fact that the Bishop or priest who stands at the Altar to celebrate the Holy Mysteries is representing the priesthood of the laity. He unites them to himself in the great act of worship and offering. His voice represents the voice of the Body of Christ. His consecrating hand is the instrument of the Body of Christ. It is for this reason that the Church so jealously guards the true succession of her ministers. If their ministerial commission were invalid, if it were not derived by direct succession from our

<sup>1</sup> The author ventures to quote these words from his Essay on *The Church and the Civil Power* (p. 126).

Lord and the Apostles whom He commissioned, they would have no right to represent the priesthood of the laity, and they would have no right to speak and act as organs of the Body of Christ.”<sup>1</sup> Chap. v.

The truth of the universal priesthood of the laity has been distinctly recognized by the Church in every age. Justin Martyr calls the faithful “the genuine high priestly race of God,” and his well-known description of the Holy Eucharist bears out this idea.<sup>2</sup> *Justin Martyr on the Priesthood of the Laity.*

The same truth is taught by Tertullian,<sup>3</sup> S. Augustine,<sup>4</sup> S. Jerome,<sup>5</sup> and S. Leo the Great.<sup>6</sup>

<sup>1</sup> The author quotes these words from a sermon on *The Apostolic Succession of the Laity in the Body of Christ*, preached by him in S. Paul’s Cathedral in 1893. See *The Spirit of Liberty*, p. 123.

<sup>2</sup> προσφέρεται τῷ πρῶστῳ τῶν ἀδελφῶν ἄρτος καὶ ποτήριον (Justin Martyr, *Apol.* I. 65). The Bishop or priest who celebrates represents the priesthood of the brethren as their “President,” and they assent and unite with his representative action by saying “Amen” to his “Eucharist.”

<sup>3</sup> Nonne et laici sacerdotes sumus? (Tert., *De Exhort. Cast.* viii. p. 522).

<sup>4</sup> Sacerdotium quippe hic ipsam plebem dicit, cujus plebis Ille Sacerdos est mediator Dei et hominum Homo Jesus Christus (S. Aug., *De Civit. Dei*, xvii. 5. 5). In another passage he links the priesthood of the laity with its Old Testament type. Sacerdotium vero Judæorum nemo fere fidelium dubitat figuram fuisse futuri sacerdotii regalis quod est in ecclesia, quo consecrantur omnes pertinentes ad Corpus Christi summi et veri Principis sacerdotum (S. Aug., *Quæst. Evang.* ii. 40. 3).

<sup>5</sup> Sacerdotium laici id est Baptisma (S. Jerome, *Adv. Lucif.* 4). We have explained this passage as referring to the *inchoate* Lay Priesthood of the Baptized on page 83.

<sup>6</sup> In unitate igitur fidei atque baptismatis indiscreta nobis

Chap. v. Hugh of S. Victor says that a heretic or schismatic cannot validly consecrate the Holy Eucharist, because he cannot truly represent the whole Church, or, in other words, because he cannot represent the priesthood of the laity.<sup>1</sup> S. Thomas Aquinas speaks of the "spiritual priesthood" of the faithful layman.<sup>2</sup>

*Further  
Patristic  
testimony.*

The *fact* of the royal priesthood of the laity in the Body of Christ is placed beyond dispute and cavil by the testimony of the Bible and the Church.

*When and  
by what  
Act is this  
priesthood  
conferred?*

The question remains, *When*, and by what specific sacramental act, is it conferred? We may consider it as inchoate in Holy Baptism, which confers upon the soul the germs of all future powers and activities by virtue of the Indwelling of the Holy Ghost.

*The  
answer  
can only be  
in Con-  
firmation.*

The Laying on of Hands, described in Acts viii. and xix., and reckoned in Heb. vi. as one of the *first principles* of the Doctrine of Christ, points distinctly to the active exercise and development of latent powers by the Spirit's Gifts of Endowment

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societas et generalis est dignitas, secundum illud beatissimi Petri, Vos autem genus electum regale sacerdotium (S. Leo, *Serm.* iv. 1).

<sup>1</sup> Aliis videtur quod nec excommunicati nec manifeste hæretici conficiunt (Corpus Christi). Nullus enim in ipsa consecratione dicit *offero*, sed *offerimus*, ex persona totius ecclesiæ (Hugh of S. Victor, *Summ. Sentent.* vi. c. 9).

<sup>2</sup> Laicus justus unitus est Christo unione spiritali per fidem et charitatem, et ideo habet spiritualesacerdotium ad offerendum spirituales hostias (S. Thom. Aquin., *Summa.* iii. Q. 82).



and ministry. The analogy of Ordination to the Threecfold Apostolic Ministry by the Laying on of Hands, points us to Confirmation as the ordination to the active exercise of the priesthood of the laity. The extraordinary gifts that followed the Apostolic Laying on of Hands point to gifts of worship, and the ministry of an outward life of service as the ordinary gifts of Confirmation. No other ordinance but Confirmation can possibly be conceived as evoking the active exercise of the dormant lay priesthood of the baptized. It is impossible to arrive at any other conclusion from the evidence of Scripture, especially if we consider the true significance of what we have ventured to call our Lord's Confirmation (p. 52). The fact that it may be termed His Ordination as well, does not militate against our inference, as S. Athanasius shows by his view that we share our Lord's Anointing (p. 52). The further fact that the priesthood of the laity may be regarded as a consequence of our baptismal adoption as sons, does not clash with the idea that Confirmation, as a distinct ordinance, brings into action the priestly functions which belong to us as members of the Household of God.

Chap. v.

*Scripture leads us to this conclusion.*

The symbolism of Unction, as we have already shown, points to the fact that in Confirmation we are ordained to the royal priesthood of the Kingdom of Christ.

*Unction symbolizes the royal priesthood.*

The very name "Christian," as describing the followers of the "Anointed One," who, as S.

*The name "Christian."*

Chap. v. Athanasius says, share His Anointing, points to the priesthood of the laity, and to the unction of Confirmation as its visible symbol. The voice of Theophilus of Antioch in the sub-apostolic age teaches this plainly (p. 107).

*Patristic testimony to the fact that Unction symbolizes the Priesthood of the Laity.*

Tertullian links the chrism with the priesthood in like manner, calling it a custom derived from the Old Testament dispensation (*de pristina disciplina*) (p. 111). S. Cyprian takes practically the same view (p. 116). So does S. Hippolytus, although less definitely (p. 127). The allusion, *et fieri Christianos*, in the thirty-ninth Canon of Elvira, points in the same direction (p. 144), when illustrated by *ut pleni Christiani inveniantur* (Pseudo-Urban), and by similar words in S. Cyril of Jerusalem (p. 145).

S. Didymus of Alexandria, like Tertullian, compares the priestly unction of Confirmation with the anointing of priests under the Old Covenant (p. 188).

Theodoret calls the unction "a kind of royal seal" (p. 194).

S. Ambrose speaks of our being anointed unto a holy priesthood by the Bishop at Confirmation (p. 205).

S. Augustine views the chrism as a priestly anointing like that of Aaron (p. 215), and after linking the priesthood of the laity with its Old Testament type, he adds—"Nam nunc et omnes unguuntur quod tunc regibus tantum et sacerdotibus fiebat,"<sup>1</sup>—a passage which plainly alludes to

*Quest. Evang. ii. 40, 3.*

the unction of Confirmation. S. Optatus considers that our Lord's Anointing points to ours (p. 239). S. Leo's words are very plain and clear. He says that the sign of the Cross used with the unction in Confirmation is the sign of kingship, and the unction of priesthood (p. 109). Prosper of Aquitaine follows S. Leo in this definite teaching that Confirmation is the ordination to the priesthood of the laity (p. 251). Maximus of Turin calls the chrism "the oil of consecration, by which is signified that the Lord bestows upon the baptized the royal and priestly dignity" (p. 257). Prudentius calls the chrism "unguentum regale" (p. 260). Chap. v.

S. Isidore of Seville repeats the view of S. Athanasius, that Our Lord's Anointing is the Anointing of the whole Church. Therefore, after Baptism (*post lavacrum*) we are anointed as "a royal and sacerdotal race" (p. 285). The phrase *post lavacrum* indicates that Confirmation is alluded to, and not the *unctio capitis* of Baptism.

The crowning of the baptized, after they had put on their white robes, was a preliminary to Confirmation, with its *unctio frontis*.<sup>1</sup> A mediæval writer applies the crowning and the white garment as types of the kingship and priesthood of believers. *Per mitram corona regni, per albam sacerdotis dignitas exprimitur*.<sup>2</sup>

<sup>1</sup> See a full description of the baptismal rites at the solemn administration of Baptism at Easter in *Dict. of Christian Antiquities*, p. 163.

<sup>2</sup> Honorius, *Lib. de Gemma Anima*, cap. 112.

Chap. v. In conclusion we may safely state that the writers who describe Confirmation as the equipment of the soldier do not intend to exclude the fact that it is the Ordination of the royal priesthood.

## VI.

*VI. Confers character.* *Confirmation confers character.*—We have already noted the definition of “character” by S. Thomas Aquinas, and by Scotus (p. 85), and have also stated that Baptism, Confirmation, and Holy Order each confer “character” on those who receive them.

*Definition of character by Aquinas and Scotus.* As the conferring of “character” is the third spiritual effect of Confirmation, it follows that Confirmation cannot be repeated. The definition of Scotus that “character” is *quoddam spirituale impressum a Deo non iterabile*, makes it plain that the mark left by God upon the soul in Confirmation cannot be repeated, however much the ordinance itself may have been lightly esteemed by the recipient at the time. The repetition of Confirmation is forbidden by the Council of Tarragona (A.D. 516), Canon 6. *Unde visum est nobis confirmationem, sicut nec baptismum, iterari minime debere* (Gratian, *De Cons.* v. c. 8).

*The mark left on the soul by Confirmation cannot be repeated.*

*Canon-Law prohibition of the repetition of Confirmation.*

The same prohibition appears in the twenty-seventh Canon of the Council of Chalons (A.D. 813), and also in the letter of Gregory II. to Boniface (see p. 291). The same prohibition appears in the Second Constitution of Archbishop Reynolds (Wilkins, *Conc.* ii. p. 512). It is unnecessary to

burden our pages with other references to a prohibition which satisfies the Vincentian Canon, *quod semper, quod ubique, quod ab omnibus*. Chap. v.

We may fitly close this section with some weighty words of S. Thomas Aquinas. "Character est quædam potentia spiritualis. . . . Sicut igitur baptizatus accipit potestatem ad protestandam fidem per susceptionem aliorum sacramentorum, ita confirmatus accipit potestatem publice fidem Christi verbis profitendi, quasi ex officio" (*Summa*, III. Q. lxxvii. A. v.). The *office* of the confirmed person is his lay priesthood, which S. Thomas elsewhere calls "spiritale sacerdotium ad offerendum spirituales hostias." *S. Thomas Aquinas on the character conferred by Confirmation.*

## CHAPTER VI

Chap. vi. *The relation of Confirmation to Holy Baptism as expressed by the Anglican Offices for Holy Baptism and Confirmation, and illustrated by the teaching of Anglican Divines. Proof that the Anglican position may be justified as substantially primitive, and in accordance with the teaching of Holy Scripture, and the witness of the Doctors, Theologians, and Canon Law of the Catholic Church.*

*The  
Anglo-  
Catholic  
position.*

WE have now arrived at the close of our investigation. We have examined the Scriptural, Patristic, Historical, and Canon-law evidence for the doctrine of Confirmation in relation to Holy Baptism. It remains for us to show that Catholics, in communion with the See of Canterbury, have by their formularies, and by the teaching of their leading Divines and theologians, maintained intact the Faith of the Gospel with regard to Holy Baptism and Confirmation.

We must first examine the *lex orandi* of the Anglican Office, and then illustrate it by the *lex credendi* of Anglican Divines. It will be con-



venient first to examine the Order of Confirmation, Chap. vi.<sup>1</sup> and to exhibit the historical continuity of the Anglican Office by comparing it with the "*Confirmatio puerorum et aliorum baptizatorum*" of the Sarum Pontifical. It will be seen that the Anglican Office is practically a translation from the Office used in the Church of England before the Reformation. That Office, in its essential parts, is derived *verbatim* from the ancient Office of the Western Church, which is to be found in the Gregorian and Gelasian Sacramentaries, and in its later form in the "*Ordo Romanus*." (A full reference to this ancient Western Office will be found on p. 270.) It will be noted that the Office proper begins with the versicle "*Adjutorium nostrum,*" &c., and the response "*Qui fecit,*" &c.

*The Anglican Office a translation and embodiment of the Western use.*

What precedes this versicle and response is merely prefatory matter, both in the Book of 1549 and in that of 1662.

We must now deal with this prefatory matter.

In the Book of 1549 the Office for Confirmation proper was prefaced with certain rubrics, and also with the first part of the Church Catechism. We have already seen that there is considerable ancient authority for interposing "instruction" between Baptism and Confirmation, although, as Dean Plumptre says, there is no trace of a ratification of the Baptismal vows being considered a necessary preliminary to Confirmation.<sup>1</sup> The title of the Office of 1549 is as follows: "*Confirmation*

*Prefatory rubrics and Catechism in the Book of 1549.*

<sup>1</sup> *Dict. of Christian Antiquities*, vol. i. p. 425.

Chap. vi. *wherein is contained a catechism for children.*" The introductory rubrics are as follows:—

*First Rubric, which requires the rudiments of religious knowledge to be known by the Candidates.*

¶ *To the end that Confirmation may be ministered to the more edifying of such as shall receive it (according to S. Paul's doctrine, who teacheth that all things should be done in the Church to the edification of the same), it is thought good that none hereafter shall be confirmed but such as can say in their mother tongue the articles of the faith, the Lord's Prayer, and the Ten Commandments; and can also answer to such questions of this short Catechism as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.*<sup>1</sup>

<sup>1</sup> This rubric definitely prohibited Infant Confirmation, which lingered longer in England than in the rest of Western Christendom. It is founded on ancient English Canon law. "Illi qui parvulos de sacro Fonte suscipiunt . . . sciant se fide jussore ipsorum esse ad Dominum pro ipsa sponsione, et dum *ad perfectionem ætatis* (years of discretion) pervenerint, doceant. . . Orationem Dominicam et Symbolum."—*Conc. Chalchat*. Can. 2 (Council of Chelsea, A.D. 787). The Sponsors had to be confirmed themselves. Abp. Theodore's Penitential II. iv. forbids a person who is not baptized and confirmed to act as sponsor. The Roman custom permitted only one sponsor (Leo IV., A.D. 835, *ap. Gratian*, III. D. IV. c. 101). The English use allowed three (*Conc. Ebor.* A.D. 1195, can. 5). They were called "*susceptores*," from the outward act of lifting the child from the Font, as well as from the fact of answering for it. (See S. Augustine, *ap. Gratian*, III. D. IV. c. 77.) We may note that the Synod of Narbonne, in the year 1609, directed that children before being confirmed should know "*Orationem Dominicam, salu-*

¶ *First because that when children come to the* Chap. vi.  
*years of discretion, and have learned what their* Second  
*Godfathers and Godmothers promised for them in* Rubric,  
*Baptism, they may then themselves, with their own* which  
*mouth and with their own consent, openly before the* requires  
*Church ratify and confess the same, and also promise* a profes-  
*that by the grace of God they will evermore en-* sion of  
*deavour themselves faithfully to observe and keep* faith by  
*such things as they by their own mouth and con-* the candi-  
*fession have assented unto.*<sup>1</sup>

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*tationem Anglicam, symbolum Apostolorum, et decem precepta Decalogi*" (Can. 13).

<sup>1</sup> The rubric evidently alludes to those questions and answers of the Catechism (which the Bishop would "appose them in") which refer to the Baptismal Covenant and its obligations: (i.) Who gave you this name? (ii.) What did your Godfathers and Godmothers then for you? (iii.) Dost thou not think that thou art bound to believe and to do as they have promised for thee? The answer, "Yes, verily; and by God's help so I will," is a ratification of the vows of Baptism, and is followed by the Apostles' Creed as the baptismal profession of faith. When an adult candidate was confirmed immediately after Baptism, the baptismal renunciations and professions of faith sufficed for Confirmation, but when a child baptized in infancy comes to "years of discretion," a profession of faith is required as a test of knowledge and sincerity. It is incorrect to consider this profession of faith as peculiarly Anglican. The Abbé Gaume, a modern Roman Catholic Divine, says, "As for the age for the reception of the Sacrament of Confirmation, the Church has fixed, by her law and her general practice, on that of reason. The Christian is then in a state to profess his faith; consequently he requires to be strengthened and confirmed in the Grace of God" (*Catechism of Perseverance*, vol. ii. p. 417).

[Chap. vi.

*Third Rubric, defining the matter and form of Confirmation, and its inward grace ad robur, as meet to be ministered where children come to the age of temptation.*

*Fourth Rubric, appealing to the historical usage of deferring Confirmation until children were perfectæ ætatis.*

¶ Secondly, forasmuch as Confirmation is ministered to them that be baptized, that by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and the assaults of the world, and the devil; it is most meet to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sin.<sup>1</sup>

¶ Thirdly, for that it is agreeable with the usage of the Church in times past, whereby it was ordained, that Confirmation should be ministered to them that were of perfect age,<sup>2</sup> that they being instructed in

<sup>1</sup> This rubric, with its careful definition of the true form and matter of Confirmation, was intended to show that the *gratia roboris* was needed for the Christian warfare, and that the age of consciousness and reason was the fittest time for its reception. Van Espen, writing in the early days of the eighteenth century, deals with the subject of the Age for Confirmation in the spirit of these rubrics. He states that Confirmation should be deferred to that age "in qua Baptizati ratione utentes majori cum fructu illud accipere possent, maxime quia parvulis usum rationis non habentibus nondum cum hoste pugnandum est" (*Jus Eccl. Univ.* II. 3. 1).

<sup>2</sup> We have discussed the question of the age for Confirmation in a previous chapter. The mind of the Anglican Church is at one with the rest of Western Christendom on the subject of the age for Confirmation, although no definite rule has been fixed, and individual Bishops have interpreted the rubrics at their own discretion. The Archbishop of York, after citing S. Carlo Borromeo as having raised the age to twelve years, proceeds to state that the age for Confirmation "may approximately be fixed at such time as the character of children is usually being formed. Probably the

*Christ's religion, should openly profess their own faith, and promise to be obedient unto the will of God.*

Chap. vi.

*Fifth Rubric, which asserts that Baptism is sufficient unto salvation.*

¶ *And that no man shall think that any detriment shall come to children by deferring of their Confirmation; he shall know for truth, that it is certain by God's Word, that children being baptized, if they depart out of this life in their infancy, are undoubtedly saved.*<sup>1</sup>

At the close of the Catechism the following rubric was inserted:—

*Sixth Rubric, after the Catechism.*

¶ *So soon as the children can say in their mother tongue the articles of the faith, the Lord's Prayer, the Ten Commandments, and also can answer to such*

age of twelve would nearly coincide with this stage of child-life in the case of girls, and a slightly greater age in the case of boys. There is no reason why, in special cases, even younger children should not be confirmed where there has been an exceptionally early development of the faculties and the religious idea" (*Pastoral on Confirmation*, Epiphany, 1896).

<sup>1</sup> This rubric was intended to satisfy the minds of those who were accustomed to the English usage of "Bishoping" the children before the age of consciousness. Queen Elizabeth was thus confirmed as an infant by Archbishop Cranmer, although the mature judgment of the English Reformers was adverse to the practice. Van Espen says that if children die unconfirmed, "neque ob ejus defectum salutis dispendium incurrunt, cum jam per Baptismum regenerati a peccato originali generatione carnali contracto, sint liberati" (*Ibid.* II. 3. 1).

Chap. vi. *questions of this short Catechism as the Bishop (or such as he shall appoint) shall by his discretion appose them in; then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that every child may have a witness of his Confirmation.*

¶ *And the Bishop shall confirm them on this wise.*

*Importance of these rubrics.*

These rubrics form a careful presentment of the doctrine of Confirmation as held by the Anglican reformers, who were responsible for the Book of 1549. In 1552 they remained intact, save for the unhappy alteration of the word "confess" to "confirm" in the second rubric, and the substitution of the words "being baptized, have all things necessary for their salvation, and be undoubtedly saved," in the fifth rubric.<sup>1</sup> In the Hampton Court Conference the Puritans assailed the doctrine of Confirmation, but these rubrics remained intact until they were transposed and slightly altered at the last revision of 1662. This fact gives them an additional importance, framed as they were by men whose deliberations were marked with a

*Influence of Bishop Cosin on the revision of 1662.*

<sup>1</sup> The intention of the fifth rubric was to guard the true position and dignity of Holy Baptism which had been jeopardized by the practice of Infant Confirmation, and by the view held by S. Pacian (p. 234), that regeneration was not completed until after Confirmation. We have shown that a few writers exaggerated the idea of Confirmation as the completion of Baptism, and the Anglican Reformers utterly rejected the view that the Holy Ghost was not given until Confirmation.



cautious reverence for antiquity.<sup>1</sup> Bishop Cosin Chap. vi. of Durham was the moving spirit of the Revision of 1662, and the Puritans renewed their attack upon Confirmation in the Savoy Conference.<sup>2</sup> In addition to attacking Confirmation, the Puritans vehemently assailed the rubric vindicating the sufficiency of Baptism for salvation.<sup>3</sup> Bishop Cosin practically revised the prefatory matter to the Order of Confirmation, and this rubric (in a shortened form of the words used in 1549) was appended to the Office for Public Baptism. The suggestions and corrections made by Bishop Cosin will be found in full in Parker's *Introduction to the Revisions of the Book of Common Prayer* (p. cclxxi). *His suggestions on the prefatory matters of Confirmation.* He formed a Preface to the Office out of the rubrics of 1549, and, instead of leaving it open to the Bishop "to appose" the candidates in such questions as he thought fit, he drew up a formal renewal of the Baptismal vows as follows:—

*Answer me therefore,*

*Doe ye here in the presence of God and of His Holy Church renew the solemn promise, and vow, that was made in your name at your Baptisme, ratifying and confirming the same, in your owne persons, and acknowledging yourselves bound to doe*

<sup>1</sup> With regard to this point see Blunt's *Annotated Book of Common Prayer*, p. xxvi.

<sup>2</sup> Cardwell's *Hist. of Conferences*, p. 328.

<sup>3</sup> *Ibid.* p. 383, where Baxter calls this rubric one of the "forty sinful terms of Communion" which separated him and his followers from the Church.

Chap. vi. *all those things w<sup>ch</sup> yo<sup>r</sup> godfathers and godmothers then undertook for you?*

*And everyone shall audibly answer,  
I doe.*

*Minister. Doest thou renounce y<sup>e</sup> devil and all his works?*

*Answer. I renounce them all.*

*Minister. Doest thou renounce the vaine pomp and glory of the world with all the covetous desires of the same?*

*Answer. I renounce them all.*

*Minister. Doest thou renounce the wicked desires of the flesh so that thou wilt not follow nor be lead by them?*

*Answer. I renounce them all.*

*Minister. Doe you believe in God the Father Almighty, &c. as in publick Baptisme usque ad Grace so to doe?*<sup>1</sup> (From Bishop Cosin's *corrected copy*.)

<sup>1</sup> The words "grace so to doe" occur in the last answer of the Baptismal vows, as suggested in *Bishop Cosin's corrected copy of the Book of Common Prayer* (an edition of 1619 containing his suggestions and corrections between the years 1640 and 1661). This copy formed the basis of the Revision of 1662, although a number of Bishop Cosin's suggestions were not adopted. (See Parker's *Introduction*, p. xciii.) Bishop Cosin quotes Maldonatus as an authority for the general practice of the Western Church with regard to a profession of faith at Confirmation. The whole passage is as follows: "Quando autem confirmari debent baptizati, ea in re laudabilior consuetudo est Ecclesiæ hodiernæ, quam veteris. Nam in Ecclesia veteri statim post baptismum Confirmatio et Eucharistia dabantur etiam infantibus; nunc

Although there is no ancient authority for a renewal of the threefold baptismal vow, as a preliminary to Confirmation, we may find an apt parallel for its adoption in the vows required at Ordination.

Chap. vi.  
No  
authority  
for a  
renewal of  
the  
baptismal  
vows.

The renewal of the baptismal vow by the candidates may be regarded as a fitting preliminary to Confirmation as the ordination of the laity to their priesthood. The ignorance of the Church and its claims which obtained in England at the Restoration, owing to the victory of Puritanism and the rule of Cromwell, would naturally incline the Revisers of 1662 to lay special stress on the instruction and profession of faith necessary for candidates for Confirmation. Besides which, they were face to face with the theories of Calvin and Daillé, which had obtained currency amongst the Puritan party. The Puritan attack on Confirmation at the Savoy Conference was skilfully conducted. They totally rejected the Catholic doctrine of Confirmation, and desired to turn it into a sort of examination of young people to qualify them for full Church membership.<sup>1</sup> In their list of "Excep-

But it  
may be  
considered  
a fitting  
prelimi-  
nary to  
the Ordi-  
nation of  
the Laity  
to their  
priesthood.

The  
revisers of  
1662.  
would  
naturally  
lay stress  
on the  
require-  
ments for  
Confirmation.

Puritan  
attack on  
Confirm-  
ation at  
the Savoy  
Confer-  
ence.

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autem merito expectatur illud tempus, quo tempore possint baptizati confiteri fidem suam" (Maldonat., *De Sacr., De Conf. Q. 1*).

<sup>1</sup> Baxter produced a Prayer-Book, which he had compiled in a fortnight, and suggested it at the Savoy Conference as a substitute for the Prayer-Book of the Church of England. In this book he omits Confirmation, and substitutes for it a section headed "*Of catechising and the approbation of those that are to be admitted to the Lord's Supper.*" His party also

Chap. vi. tions to the Book of Common Prayer," they objected to Bishops *alone* confirming, because, "*this seems to put a higher value upon Confirmation than upon Baptism or the Lord's Supper; for according to the Rubrick and order in the Common Prayer-Book every deacon may baptize, and every minister may consecrate and administer the Lord's Supper, but the Bishop only may confirm.*"<sup>1</sup> But they did not push this objection. They attacked the insufficient preparation for Confirmation, and there is no doubt that they had some grounds for their attack.

*Want of  
due  
solemnity  
in admin-  
istering  
Confirmation.*

The evil mediæval practice of Bishops confirming at haphazard, or on a journey, continued in the seventeenth century. Bishop Cosin in suggesting that Confirmations should be held in church, "and there the Office to be done with the Morning or Evening Prayer annexed, it would avoid the offensive liberty that herein hath been commonly taken, to confirm children in the streets, in the highways, and in the common fields without any sacred solemnity" (*Works*, vol. v. p. 522).<sup>2</sup>

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asked, *That none may be admitted to the Lord's Supper, till they competently understand the principles of Christian religion, and do personally and publicly own their baptismal covenant by a credible profession of faith and obedience, not contradicting the same by a contrary profession or by a scandalous life; and that to such only Confirmation (if continued in the Church) may be administered.*—Address of London Ministers to King Charles II. (Cardwell, *Hist. of Conferences*, p. 279).  
<sup>1</sup> *Ibid.* p. 329.

<sup>2</sup> Archbishop Chichele's Pontifical provides for a Bishop

The Puritans had a distinct ground of attack in this point, and Charles II. had answered the Address of the London Ministers by promising that "Confirmation be rightly and solemnly performed by the information and with the consent of the Minister of the place."<sup>1</sup> The Bishops, after the Savoy Conference, felt that they might add something to the dignity and orderly administration of Confirmation. The roadside Confirmations ceased, and soon passed out of the memory of man. But the modification of Bishop Cosin's revival of the baptismal vows which was ultimately adopted, although valuable and defensible enough *per se*,<sup>2</sup> ultimately gave rise to that serious perversion of the very idea of Confirmation which the Puritan party, who conformed in 1662, brought into the Church with them as a doctrinal excrescence foreign to her true life and growth.

Chap. vi.

*The revisers of 1662 remedied the evil, and inserted a renewal of the Baptismal Vow before Confirmation.*

*Puritan perversion of this renewal.*

Confirmation within the Anglican Church began to be regarded, from a Puritan point of view, as the Bishop's blessing upon a public renewal of the baptismal vows, a blessing which conveyed no sacramental grace, but was merely a *benedictory*

*Consequent overshadowing of the Catholic doctrine of Confirmation.*

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confirming on a journey or in any place he pleases (*pro quolibet puero sibi adveniente in via vel alibi*).

<sup>1</sup> Cardwell, *Hist. of Conferences*, p. 328.

<sup>2</sup> It is defensible because it involves no new obligations. It simply amounts to a solemn and public repetition of the often-repeated answer in the Catechism to the question, Dost thou not think that thou art bound to believe? &c. "I do," is simply a brief condensation of "Yes, verily; and by God's help so I will," &c.

Chap. vi. *approbation* on the Bishop's part of the candidate's profession of faith.<sup>1</sup> But the Catholic doctrine of Confirmation is too deeply rooted in the Anglican Office to be dislodged from it by any prefatory *renewal of vows*, however perversely explained by Puritan oppugners of the Sacramental Grace conferred in that Holy Ordinance.

*The  
Anglican  
Office of  
1662.*

We now turn to the Anglican Office of 1662, as finally revised from Bishop Cosin's draft proposals. The first point to regret was the insertion of the prefatory matter between the heading or title of the Office and the Office itself.<sup>2</sup> The probable reason of this was because the rubrics and catechism in 1549 came under the *general* heading of Confirmation, whilst the Office itself came under a *special* heading under the single word "Confirmation." This *special* heading was dropped in 1662.

#### THE ORDER OF CONFIRMATION

*Or laying on of hands upon those that are baptized  
and come to years of discretion. (A.D. 1662.)*

¶ *Upon the day appointed all that are to be then  
confirmed being placed, and standing in order, before*

<sup>1</sup> See Calvin's idea: "Ita puer ille, fide sua approbata, cum solemnī benedictione dimittebatur" (*Inst.* iv. c. 19).

<sup>2</sup> The Archbishop of York says of the Preface, "It is appointed to be read to the congregation by one of the Clergy, but this was at a time when the Bishops had not begun to deliver addresses to the candidates, an *innovation for which no provision was made in the service*. As matters now stand the Preface may be considered rather in the light of a *rubric*" (*Pastoral on Confirmation by the Archbishop of York*, Dr. W. D. Maclagan, Epiphany, 1896).



*the Bishop,<sup>1</sup> he (or some other Minister appointed by him) shall read this Preface following.*<sup>2</sup> Chap. vi.

“To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord’s Prayer, and the Ten Commandments; and also answer to such other *The Preface.*

<sup>1</sup> The proper liturgical colour for vesting the Altar for a Confirmation is *white*, although there is a Gallican use of a *red* Cope for the Bishop which has continued to modern times (see Abbé Gaume’s *Catechism of Perseverance*, vol. ii. p. 425). If the Bishop gives an Address it should be a supplement to the Preface, and on no account should a second address be interpolated into the Office proper, after the Laying on of Hands, which is contrary to Catholic order, and is absolutely without precedent. If the Bishop delivers an Address before the Office it is convenient that he should do so seated in his chair, “afore the midst of the Altar,” facing the people, because ancient custom prescribes that a Bishop should teach the people sitting, *propter honorem ordinis*. The Bishop should be vested in Cope, Mitre, Rochet, and Stole, and his chaplain should bear his Pastoral Staff. At the Confirmation the candidates should kneel singly before the Bishop, and he should confirm them whilst seated in his Chair. The analogy between Confirmation and Ordination is thus preserved. But if a large number of candidates be presented some Anglican bishops consider themselves justified in departing from the ancient usage, and ordering the candidates to kneel before them at the Altar rail or at the entrance of the Choir, and confirming them by passing from one to another along the step. But the safest rule is, “Let the ancient customs prevail.”

<sup>2</sup> This rubric was inserted for the first time in 1662 to ensure dignity and order in the service.

Chap. vi. Questions as in the short Catechism are contained ; which order is very convenient to be observed ; to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent openly before the Church, ratify and confirm the same ; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they, by their own confession, have assented unto.”<sup>1</sup>

¶ *Then shall the Bishop say,*

*The  
Question  
and  
Answer.*

“Do ye here in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism, ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things which your Godfathers and Godmothers then undertook for you ?”

¶ *And everyone shall audibly answer, I do.*

<sup>1</sup> We may note with regard to the Archbishop of York's remark (cited above) concerning the absence of any direction or provision in the service for the Bishop's Address, that, in giving such an Address the Bishop exercises his *jus liturgicum* precisely in the same way as he would do in restoring the “Amens” in the Prayer of Invocation, and restoring the use of chrism and the sign of the Cross. All alike are equally within his power. The Lyons Pontifical directs the Bishop to “give an admonition to the people” before Confirmation. (See *Martene*, I. i. 18.)

The question here put by the Bishop to the candidates presents some difficulty in the case of a person baptized in infancy without sponsors, as is the custom with several bodies of separated Christians. The American Prayer-Book (A.D. 1789) has modified the language of this question, so as to meet the difficulty as follows:—

“ Do ye here, in the presence of God and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism ; ratifying and confirming the same ; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your sponsors then undertook for you ? ”

The assumption here made that a person, baptized in infancy without sponsors, has undertaken to fulfil the baptismal vows, is distinctly warranted by the conclusions of a reasonable theology.

# The Office of Confirmation.

The Office of Confirmation in the ancient English Church compared with its translation in 1559 and 1662.	ANCIENT ENGLISH OFFICE.	BOOK OF 1549.	BOOK OF 1662.
	CONFIRMATIO PUERORUM ET ALIORUM BAPTIZATORUM. <sup>1</sup>	CONFIRMATION. <sup>2</sup>	
	<i>In primis dicat episcopus.</i> Adjutorium nostrum in Nomine Domini.	Our help is in the Name of the Lord.	<i>The Bishop.</i> Our help is in the name of the Lord;
	Qui fecit cœlum et terram.	<i>Answer.</i> Which hath made both heaven and earth.	<i>Answer.</i> Who hath made heaven and earth.
	Sit nomen Domini benedictum.	<i>Minister.</i> Blessed is the Name of the Lord.	<i>Bishop.</i> Blessed be the Name of the Lord;
	Et hoc nunc et usque ad sæculum.	<i>Answer.</i> Henceforth, world without end.	<i>Answer.</i> Henceforth, world without end.
	Dominus vobiscum.	<i>Minister.</i> The Lord be with you.	<i>Bishop.</i> Lord, hear our prayer. <sup>3</sup>
	Et cum spiritu tuo.	<i>Answer.</i> And with thy spirit.	<i>Answer.</i> And let our cry come unto Thee.
	<i>Oremus.</i> Omnipotens sempiterne Deus, Qui regenerare dignatus es hos	Let us pray. Almighty and everliving God, Who hast vouchsafed to regenerate	Let us pray. Almighty and everlasting God, Who hast vouchsafed to regenerate

<sup>1</sup> The heading of the Office in Bishop Leofric's Sacramentary (A.D. 1046) is "*Ad Manus Impositionem.*" Archbishop Egbert's Pontifical (MS. of circa A.D. 900) has the title "The Confirmation of men to be spoken by a Bishop." This heading to the *Office*, as distinct from the prefatory matter, appeared in every edition of the Prayer-Book until 1662. It was preceded by the Rubric, *And the Bishop shall confirm them on this wise.*

<sup>2</sup> In 1552 these two ancient versicles *Dominus, exaudi orationem meam, Et clamor meus, ad Te veniat*, were added, and the *Dominus vobiscum*, &c. transferred to its present position after the act of Confirmation.

The Prayer of Invocation, which is the form of Con- firmation.	ANCIENT ENGLISH OFFICE.	BOOK OF 1549.	BOOK OF 1662.
	famulos Tuos ( <i>vel</i> ) has famulas Tuas) ex aqua et Spiritu Sancto, Quique dedisti eis remissionem omnium peccatorum : immitte in eos Septiformem Spiritum, Sanc- tum Paracletum de coelis. Amen. Spiritum Sapientie et intellec- tus. Amen. Spiritum scientie et pietatis. Amen. Spiritum consilii et fortitudinis. ✠ Amen.	these Thy servants of water and the Holy Ghost : And hast given unto them forgiveness of all their sins : Send down from heaven, we beseech Thee, O Lord, upon them Thy Holy Ghost the Com- forter, with the manifold gifts of grace, the Spirit of wisdom and understanding ; The Spirit of Counsel and Ghostly strength ; <sup>2</sup> the Spirit of knowledge and true godliness, and fulfil them, O Lord, with the spirit of Thy Holy fear. <i>Answer.</i> Amen.	these Thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins ; Strengthen them, we be- seech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them Thy mani- fold gifts of grace ; the Spirit of wisdom and understanding ; the Spirit of counsel and ghostly strength ; the Spirit of knowledge and true godliness ; and fill them, O Lord, with the Spirit of Thy holy fear, now and for ever. <i>Amen.</i> <sup>3</sup>
	Et imple eos ( <i>vel</i> eas) Spiritu timoris Domini. <sup>1</sup> ✠ Amen.  Et consigna eos ( <i>vel</i> eas) signo		

<sup>1</sup> This Prayer of Invocation (which is the *form* of Confirmation) has been used in this form since the date of Archbishop Egbert's Pontifical. The "Amens" are omitted in Archbishop Chichele's Pontifical (A.D. 1414), which is in the Library of Trinity College, Cambridge.

<sup>2</sup> The revision of 1549 followed the Gelasian Sacramentary in the *order* of the Seven Gifts, which placed "the Spirit of Counsel and Ghostly strength" as the *second* pair of gifts (see p. 270). S. Ambrose has the same order (see p. 208).

<sup>3</sup> The omission of the "Amens" cannot preclude their use, which is within the *ius liturgicum* of each individual Bishop. The present Archbishop of York has directed the use of these "Amens" at Confirmations. "In the original and much more striking form of this prayer, the Candidates were directed to testify their concurrence in its several petitions by saying 'Amen,' after each of the concluding sections,—an arrangement so helpful to them in maintaining their interest in this momentous supplication, that I have adopted it, as you will see, in the most recent forms published for use in this Diocese, which I must ask you to procure for the use of your Candidates at all future Confirmations" (*Pastoral on Confirmation*, by the Archbishop of York, Dr. W. D. Maclagan, Epiphany, 1896).

The Laying on of the Hand of the Bishop, which is the matter of Confirmation.	ANCIENT ENGLISH OFFICE.	BOOK OF 1549.	BOOK OF 1662.
	sanctæ crucis ✠; confirma eos (vel eos) chrismate salutis in vitam propitiatus æternam. Amen. <sup>1</sup>	and mark them to be Thine for ever, by the virtue of Thy Holy Cross and Passion. Confirm and strengthen them with the inward unction of Thy Holy Ghost, mercifully unto everlasting life. Amen.	
	<i>Et tunc episcopus petat nomen, et ungat pollicem chrismate; et faciat in fronte pueri crucem, dicens,</i>	<i>Then the Bishop shall cross them in the forehead,<sup>2</sup> and lay his hand upon their heads, saying,</i>	<i>Then all of them in order kneeling before the Bishop,<sup>3</sup> he shall lay his hand upon the head of everyone severally, saying,</i>

<sup>1</sup> Here is the place in the Office for the Imposition of the Hand, which anciently preceded the consignation with the chrism. The ancient *Ordo Romanus* (p. 270) appears to direct that the Prayer of Invocation should be said after the Laying on of Hands. But the *Ordo S. Amandi* (A.D. 800) states that the Bishop confirms the candidates (i.) *dicens orationem et ii.) tangendo capita ipsorum de manu. IVande pontifex . . . iii.) facit crucem de crisma cum pollice* (Duchesne, p. 453). The Pontifical of S. Andrew directs the Bishop as follows: *Trinitus impone manuum super caput, et tanges eum vel eam* (sc. chrismate) (Wordsworth, *Pontifical of S. Andrew*, p. 66).

<sup>2</sup> The omission of the direction to use the chrism was owing to the mistaken view that it constituted the *sole matter* of Confirmation. The chrism could be lawfully used under the Book of 1549 as well as under subsequent revisions of the Book of Common Prayer, for it was never forbidden.

<sup>3</sup> We may note with regard to these words that the ancient universal rule with regard to the separation and precedence of the sexes is to be observed. "Mares primo, tum femine confirmentur" (Gavant, *Thesaurus Sacrorum Rituum*, p. 131).

With regard to the change of Christian name at Confirmation, we find on the same page of Gavant, *mutandum nomen in melius, si trinitum non congruit*. This expresses the general canon law of the Church. Lyndwood, after laying down that a Priest has power to object to a name given to an infant in Baptism, further adds (in commenting upon Abp. Peckham's Constitution), *Si contrarium fiat, per confirmantes episcopos corrigatur, mutando nomen, et honestius nomen imponendo* (lib. 3, tit. 24). This seems to point to the change of name at Confirmation only being permissible in the case of an improper or unseemly name being given at Baptism. But Lord Coke laid down in the case of Sir Francis Gawdie, who changed his baptismal name of *Thomas* to *Francis* at his Confirmation, that the change held good in point of law (Burns, *Eccle. Law*, II.



ANCIENT ENGLISH OFFICE.	BOOK OF 1549.	BOOK OF 1662.
<p><i>The sign of the Cross made with the Christm.</i></p> <p>Consigno te N. signo crucis ✠ et confirmo te chrismate salutis. In nomine Patris et Filii et Spiritus sancti. Amen.</p>	<p>N. I sign thee with the sign of the Cross, and lay my hand upon thee: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.</p>	<p>Defend, O Lord,<sup>2</sup> this Thy Child [or this Thy Servant] with Thy Heavenly grace, that he may continue Thine for ever, and daily increase in Thy Holy Spirit more and more until he come unto Thy Everlasting Kingdom. Amen.</p>
<p><i>Dominus vobiscum followed by the Lord's Prayer.</i></p> <p>[<i>Sequitur Psalmus.</i> Ecce sic benedicetur homo qui timet Dominum. Benedicat tibi Dominus ex Syon, ut videas bona Jerusalem omnibus diebus vite tue. Gloria Patri. Sicut erat. ✠ Emitte Spiritum tuum et creabuntur. R Et renovabis faciem terræ.]<sup>1</sup></p>	<p><i>And thus shall he do to every child one after another. And when he hath laid his hand on every child, then shall he say,</i> The peace of the Lord abide with you. <i>Answer.</i> And with thy spirit.</p>	<p><i>Then shall the Bishop say,</i> The Lord be with you. <i>Answer.</i> And with thy spirit.<sup>3</sup> <i>And (all kneeling down) the Bishop shall add,</i> Let us pray. Our Father, &amp;c.</p>

p. 101. A like case occurred in 1707, when the Bishop of Lincoln changed the name of a boy at Confirmation under the opinion of Lord Chief Justice Holt, who declared it to be the common law of England (*Eccle. Law*, I. p. 674). This proves that the omission of the direction to the Bishop to use each person's name in Confirmation is no prohibition of the practice.

<sup>1</sup> The part enclosed in brackets is from the Sarum Pontifical. It is also in the Pontifical of Archbishop Chichele. The Office of Confirmation in the Sarum Manual does not contain this portion, which is an allusion to Confirmation as the channel of the powers of the Holy Spirit.

<sup>2</sup> This prayer is adapted from the prayer "Sign them, O Lord" of 1549. The "Amen" at its close is meant to be said by the Bishop alone. If the Cross and chrism are used, the Scottish use of Bishop Falconar shows how they harmonize with the Office of 1662. (See Appendix.)

<sup>3</sup> The removal of the "Dominus vobiscum" to this place is a distinct liturgical gain, and so is the use of the Lord's Prayer.

ANCIENT ENGLISH OFFICE.	BOOK OF 1549.	BOOK OF 1662.
<p>Pax tibi.  <i>Oremus.</i><sup>1</sup>  <i>Oratio.</i></p> <p>Deus, Qui Apostolis tuis sanctum dedisti Spiritum, quique per eos eorum successoribus ceterisque fidelibus tradendum esse voluisti; respice propitius ad nostra humanitatis famulatum: et præsta, ut horum corda quorum frontes sacrosancto chrismate delinivimus, et signo sanctæ crucis consignavimus, idem Spiritus Sanctus adveniens, templum gloriæ suæ dignanter inhabitando perficiat. Per Dominum, in unitate ejusdem.</p>	<p><i>Then shall the Bishop say,</i>          Let us pray.          Almighty Everlasting God, which makest us both to will and to do those things which be good and acceptable to Thy Majesty; we make our humble supplications unto Thee for these children upon whom (after the example of Thy Holy Apostles) we have laid our hands, to certify them (by this sign) of Thy favour and gracious goodness toward them: let Thy Fatherly hand (we beseech Thee) ever be over them, let Thy Holy Spirit ever be with them, and so lead them in the knowledge and obedience of Thy Word, that in the end they may obtain the life</p>	<p><i>And this Collect.</i>          Almighty and Everlasting God, Who makest us both to will and to do those things that be good and acceptable unto Thy Divine Majesty; We make our humble supplications unto Thee for these Thy servants, upon whom (after the example of Thy holy Apostles)<sup>2</sup> we have now laid our hands to certify them (by this sign) of Thy favour and gracious goodness towards them. Let Thy Fatherly Hand, we beseech Thee, ever be over them; let Thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of Thy Word, that in the end they may obtain everlasting</p>

<sup>1</sup> Archbishop Chichele's Pontifical has "*Pax tecum. Et cum Spiritu tuo.*" At this point the Roman Pontifical has the rubric "*deinde leviter in maxilla edit.*" The usage is medieval, and is not to be found in English Manuals or Pontificals.

The "*alapa*," may be either a kind of "*accolade*" of Christian knighthood, or it may be a substitute for "the kiss of peace." (see Maskell, *Mon. Ritual*, I. p. 40), or it may signify that the candidate is to endure hardness as a good soldier of Christ. Durandus says that it is given "*primo, ut tenacius memoria teneat se hoc sacramentum recipisse, secundo quia hoc sacramentum datur baptizato ad robur fidei, . . . quod ulterius coram quocunque confiteri nomen non erubescat*" (*Dist. Off. lib. 6, p. 86*).

<sup>2</sup> The Puritans at the Savoy Conference strongly objected to the "example of the Apostles," being cited in the Collect. But their objection was overruled, as it involved a virtual denial of Confirmation as a sacramental Ordinance of the New Covenant.

ANCIENT ENGLISH OFFICE.	BOOK OF 1549.	BOOK OF 1662.
<p>Ecce sic benedicetur omnis homo, qui timet Dominum.          Benedicat vos Dominus ex Sion, ut videatis bona Hierusalem omnibus diebus vestris,          Benedicat vos Omnipotens Deus; Pa ✠ ter, et Fi ✠ lius, et Spiritus Sanctus. Amen.<sup>1</sup></p>	<p>everlasting, through our Lord Jesus Christ, Who with Thee and the Holy Ghost liveth and reigneth one God world without end. Amen.  <i>Then shall the Bishop bless the children thus, saying,</i>          The Blessing of God Almighty, the Father, the Son, and the Holy Ghost be upon you and remain with you for ever. Amen.</p>	<p>life; through our Lord Jesus Christ, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.          O Almighty Lord and Everlasting God, vouchsafe, &amp;c.  <i>Then the Bishop shall bless them, saying thus,</i>          The Blessing of God Almighty, the Father, the Son, and the Holy Ghost be upon you and remain with you for ever. Amen.</p>

*The Benediction.*

<sup>1</sup> The third day after Confirmation the priest (in Church) removed the linen fillet, which was bound over the forehead after the chrism, and reverently burnt it. See Archbishop Reynolds (*Const.* ii.), A.D. 1322. Item parvuli confirmati tertio die post confirmationem deponentur ad ecclesiam, ut frontes eorum per manus sacerdotum in baptisterio propter reverentiam chrismatis abluantur ibidem, et tunc ligantur simul cum igne crementur (Wilkins, *Conc.* vol. ii. p. 512).

Chap. vi. The Ancient English Office had no concluding rubrics.

The following are the concluding rubrics of the Office of 1549, compared with their present form in the Book of 1662.

	BOOK OF 1549.	BOOK OF 1662.
<i>The duty of the Curate to catechize.</i>	¶ <i>The Curate<sup>1</sup> of every Parish once in six weeks at the least, upon warning by him given, shall upon some Sunday or holy day, half an hour before Evening, openly in the Church instruct and examine so many children of his parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism.</i>	[Rubrics transferred to end of Catechism.] ¶ <i>The Curate of every Parish shall diligently upon Sundays and Holy days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.<sup>2</sup></i>
<i>The duty of Parents and Masters.</i>	¶ <i>And all Fathers, Mothers, Masters, and Dames, shall cause their children, servants, and prentices (which are not yet confirmed) to come to the Church at the day appointed, and obediently hear and be ordered by the Curate until such time as they have learned all that is here appointed for them to learn.</i>	¶ <i>And all Fathers, Mothers, Masters, and Dames, shall cause their children, servants, and apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate until such time as they have learned all that is here appointed for them to learn.</i>

<sup>1</sup> The "Curate" or Parish Priest is held personally responsible for the religious training and catechetical instruction of the children of his parish. See Canon 59 of 1604.

<sup>2</sup> Note that the terms of the rubric enjoining upon the Parish Priest the duty of Catechizing were *strengthened* in 1662. The *Catechetical Lectures* of S. Cyril and S. Augustine, "De catechizandis rudibus," witness to a primitive and Apostolic duty and practice.

The age for Confirmation, the necessary qualifications, and the sponsors as witnesses.

¶ And whensover the Bishop shall give knowledge for children to be brought afore him to any convenient place, for their Confirmation; <sup>1</sup> Then shall the Curate of every Parish either bring, or send in writing the names of all those children of his Parish which can say the articles of their faith, the Lord's Prayer, and Ten Commandments. And also

¶ So soon as Children are come to a competent age, and can say in their Mother Tongue the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather or a Godmother as a witness of their Confirmation.<sup>3</sup>

¶ And whensover the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the

<sup>1</sup> The ancient usage of Sponsors at Confirmation is noted in the Canon law. "*Ex decerto Leonis Papæ. Non plures ad suscipiendum de baptismo infantem accedant quam unus, sive vir sive mulier. In confirmatione quoque id ipsius fiat*" (Gratian, *De Cons. D. iv. c. 101*). In England we find directions with regard to Sponsors at Confirmation in Canon 3 of the Council of Westminster (A.D. 1200); Archbishop Keynolds, *Const. ii.* (A.D. 1322). Lyndwood applies these rules in the case of adults who are confirmed (p. 243).

<sup>2</sup> Canon 60 of 1664 laid strict injunctions on the Bishops to confirm once in three years, as a *minimum*, at their Triennial Visitations. Canon 61 orders the Clergy to prepare children for Confirmation in the terms of this rubric.

<sup>3</sup> This rubric, as well as its correlative in 1549, draws a distinction between "saying," or repeating by heart, the Creed, &c., and "answering to" the questions of the Catechism. Illiterate persons can be taught *orally* to say the Creed, &c., but it is not necessary for them to repeat the Catechism *orally*, if they can "answer to" the general sense and meaning of it. The Puritans at the Savoy Conference strenuously objected to the requirement of a Sponsor "as a witness" of Confirmation. The Bishops replied by saying that the *Church* saw need of a Sponsor as a witness of Confirmation, *if the Unitarians did not* (Cardwell, *Hist. of Conf.* p. 358).

## BOOK OF 1549.

*how many of them can answer to the other questions contained in this Catechism.*

*Confirmation the gateway to the Holy Eucharist.*

¶ *And there shall none be admitted to the Holy Communion, until such time as he be confirmed.*<sup>1</sup>

<sup>1</sup> This rubric is derived from the mediæval Canon law of the Church of England. "Statuimus quod nullus ad sacramentum Corporis et Sanguinis Domini admittatur extra articulum mortis, nisi fuerit confirmatus, vel nisi a receptione Confirmationis rationaliter fuerit impeditus" (*Const.* IV., Archbishop Peckham, A.D. 1281).

<sup>2</sup> This rubric adds to that of 1549 the statement of the Bishop's inherent right to reject any Candidate if he thinks fit to do so.

<sup>3</sup> The restriction in 1549 went beyond the strictness of Archbishop Peckham's *Constitution*. In 1552 this rubric took the abnormal form of adding as a qualification, "until such time as he can say the Catechism." This unwarrantable restriction was removed in 1662, and the rubric was brought into accord with Catholic and primitive precedent, as expressed in Archbishop Peckham's *Constitution*.

## BOOK OF 1662.

*Bishop approve of them, he shall confirm them in the manner following.*<sup>2</sup>

Here follows the *Order of Confirmation* (with its preface and Question and Answer preceding the actual Office of Confirmation, which begins, "Our help," &c.).

¶ *And there shall none be admitted to the Holy Communion, until such time as he be confirmed or be ready and desirous to be confirmed.*<sup>3</sup>



We may briefly sum up the result of the comparison of the Ancient English Office of Confirmation with the Offices of 1549 and 1662 as follows :—

(a) *The Anglican Church of to-day uses the Ancient Western Office of Confirmation in an English dress.*

(b) *The Office of 1662, which is at present in use, contains the valid Form of Confirmation in the Prayer of Invocation, and directs the use of the valid Matter, namely, the Imposition of the Hand of a Bishop.*

(c) *The Prayer of Invocation (from the Gelasian Sacramentary of the fifth Century to its latest English form in 1662) recognizes the fact that the "sevenfold Spirit," in His "manifold Gifts of Grace" is conveyed to us in Confirmation.*

(d) *The "Septiformis Spiritus" of the Ancient Western Sacramentaries, and of the mediæval English Pontificals, and its synonym, the "manifold gifts," of our present English Office cannot refer to the Personal Indwelling of the Holy Spirit,<sup>1</sup> which is a consequence of our being regenerated "with water and the Holy Ghost" in Holy Baptism, and can only refer to the seven gifts of endowment and ministry which are given to those who are baptized when they are admitted to the full exercise of their royal priesthood by Confirmation.*

<sup>1</sup> The words "strengthen them" in the Prayer of Invocation, as the synonym for "immitte in eos," preserve the idea of Confirmation as the Sacrament of Strength. The modern theory that the Indwelling of the Spirit is not given until Confirmation does not harmonize with this phrase.

Chap. vi.  
Result of  
the com-  
parison of  
the  
Ancient  
English  
Office with  
the Offices  
of 1549  
and 1662.

Chap. vi.

*The Anglican Office provides for a valid Confirmation, and teaches Catholic doctrine.*

*The Anglican Office for Holy Baptism.*

It is fair to conclude that the present Anglican Office not only contains and prescribes all that is necessary to a valid Confirmation, but that it upholds and maintains the ancient Catholic doctrine of Confirmation in relation to Holy Baptism, which has been set forth in the previous chapters of this book.<sup>1</sup> It will be necessary to examine briefly the teaching of the Anglican Office for Holy Baptism. The original form of that Office in 1549 followed very closely the ancient English Use, which consisted of three distinct divisions; namely, the "Ordo ad faciendum catechumenum," the "Benedictio Fontis," and the "Ritus Baptizandi."<sup>2</sup> It will not be necessary to enter minutely into the changes subsequently made until the Office took its present form in 1662. What we have to consider is this. Does the Anglican Office teach the Catholic doctrine of Holy Baptism in the same clear terms as it contains and prescribes all things necessary to a valid Baptism?

*It teaches the Catholic doctrine of Holy Baptism.*

There is only one possible answer. The Anglican Office *does teach* the Catholic doctrine of Holy Baptism in clear and explicit language. We have already considered the five effects of Holy Baptism on pages 83 and 84, and we find that each of them is plainly specified in the Anglican Office.

<sup>1</sup> Note especially Canon Liddon's reference to the "Divine Indwelling" on p. 49, and Dr. Barrow (p. 73), Hooker (p. 80), and also pp. 79—93.

<sup>2</sup> See Maskell, *Mon. Rit.* vol. i. pp. 3—36, and Blunt's *Annotated Book of Common Prayer*, pp. 215—240.

I. *Justification*. In the opening address the Chap. vi.  
 "One Baptism for the remission of sins" is spoken of as conferring "that thing which by nature the child cannot have," and we pray "that he may be baptized with water and the Holy Ghost, and received into Christ's Holy Church, and made a lively member of the same." We once more draw attention to Dr. Newman's statement that "Christians are justified by the communication of an inward, most sacred, and most mysterious gift," namely, the gift of the Indwelling Spirit. *The five effects of Holy Baptism as expressed in the Anglican Office.*

II. *Remission of the penalties of sins committed*. (See Aquinas, *Summa* iii. Q. 69, Art. 3.) This is alluded to in the collect of the ancient English Use, "Deus immortale præsidium," which stands as the second collect in the present Anglican Office. "We call upon thee for this infant that he, coming to Thy Holy Baptism, may receive remission of his sins by spiritual regeneration (*Te invoco super hunc famulum Tuum N., qui Baptismi Tui donum petens eternam consequi gratiam spirituali regeneratione desiderat*").<sup>1</sup> The reference in the first collect to our Lord's Baptism as "sanctifying water to the mystical washing away of sin," and the prayer at "the Benediction of the Font," "sanctify this water to the mystical washing away of sin," also point to the remission of the penalties of sin.

III. *A death unto sin and a new birth unto righteousness*, whereby we are engrafted upon the

<sup>1</sup> Sarum Use, "Ad faciendum Catechumenum."

Chap. vi. True Vine, and are made members of Christ, and receive the adoption of sons, whereby we partake of the fulness of the Indwelling Spirit of the Second Adam.

The Anglican Office is full and explicit in teaching these truths. The opening address states, that "all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and the Holy Ghost;" the first collect prays, "wash him and sanctify him with the Holy Ghost," and the Thanksgiving directly invokes the Holy Ghost in the words, "Give Thy Holy Spirit to this infant that he may be born again," words which directly connect the new birth with the operation of the Spirit whereby the baptized become "*from the very time of Baptism Temples of the Holy Ghost.*"<sup>1</sup> In the Address to the Sponsors the words occur, "Ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, *to sanctify him with the Holy Ghost,*"<sup>2</sup> &c. The four Prayers which form the first part of the "Benediction of the Font" are from an ancient Gallican Office. The first two of these Prayers allude to the union of the baptized with the Second Adam and the consequent Indwelling of the Spirit of Christ within them. "Grant that the old Adam in this child may be so buried that the new man may be

<sup>1</sup> Newman, *On Justification*, p. 151.

<sup>2</sup> These words were added at the last Revision of 1662.

raised up in him. (*Domine Deus æterne . . . fiat* Chap. vi. *locus iste dignus in quem Spiritus Sanctus influat : sepeliatur hic illic Adam vetus resurgat novus.*) Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him (*moriatur omne quod carnis est, resurgat omne quod Spiritus*)." The prayer for the Benediction of the water prays that the child may receive "the fulness of Thy Grace, and ever remain in the number of Thy faithful and elect children ;" an allusion to the partaking of the fulness of the Indwelling Spirit of the Second Adam by the baptized. The same truth is expressed in the words of an ancient Western Ritual, where prayer is offered for the baptized "that he may become the Temple of the Living God, and that the Holy Spirit may dwell in him," by virtue of his Baptism.<sup>1</sup>

IV. *Baptism is "the gate of sacraments."* The Anglican Office makes this truth clear in the words of the ancient second collect : "Open the gate unto us that knock ; that this infant may enjoy the everlasting benediction of Thy Heavenly washing, and may come to the eternal kingdom which Thou hast promised by Christ our Lord (*januam pande pulsanti ; ut æternam cælestis lavacri*

<sup>1</sup> See note on p. 84. The Sarum *Ordo ad faciendum catechumenum* has these words, which express the same sense, "Da igitur honorem advenienti Spiritui Sancto, Qui ex summa cœli arce descendens . . . divino fonte purgatum pectus, id est sanctificatum Deo templum et habitaculum, perficiat" (Maskell, *Mon. Ritual*, i. p. 8).

Chap. vi. *benedictionem consecutus promissa Tui muneris regna percipiat).*"<sup>1</sup>

V. *Baptism confers "character,"* and therefore the Anglican Office forbids its being repeated by asking whether the child has been already baptized, before proceeding with the Office, and by prescribing the use of a conditional form in doubtful cases.

*The  
Church  
Cate-  
chism.*

We may here note that the Church Catechism teaches the Catholic doctrine of Baptism just as explicitly as the Baptismal Office. Our brief examination of the Baptismal Office, and a comparison of its teaching with that of the Confirmation Office and its rubrics, conclusively proves that the formularies of the Anglican Church maintain that Catholic doctrine of Confirmation considered in relation to Holy Baptism, which we claim to have shown to be also Scriptural and Apostolic.

*Summary  
of the  
doctrine  
of the  
Anglican  
formu-  
laries.*

The Anglican formularies teach that Holy Baptism confers spiritual regeneration, whereby the baptized become children of God, and receive the Spirit of adoption, which is the Indwelling Spirit of the Second Adam, which dwells *corporately* in the Church and *individually* in the members of Christ—by virtue of their baptismal union with them. This life of the Spirit whereby the baptized become Temples of the Holy Ghost, is strengthened by the sevenfold gifts of ministry and endowment which are conveyed by Confirmation. No other

<sup>1</sup> *Sacrum Ordo ad faciendum Catechumenum.* (Maskell, *Mon. Ritual*, vol. i. p. 8.)



theory of the relation between Baptism and Confirmation will harmonize with the Anglican formularies without unduly straining their meaning. Chap. vi.

Once more we quote the weighty words of Canon Bright with regard to that modern theory of Confirmation from which we have been compelled to dissent by the combined authority of Scriptural, Patristic, and Historical evidence. "A theory which (1) admits that baptism involves regeneration and the '*quickening touch*' of the Spirit, and '*in a sense*' a reception of Him by reason of '*incorporation into Christ*,' yet (2) denies to the baptized, as such, that personal Indwelling of the Spirit which is the '*great prerogative of the Gospel dispensation*,' forbids them to consider themselves as '*Temples of the Holy Ghost*,' confines the '*baptism with the Holy Ghost*' to Confirmation, and even speaks of the rite performed at the font as Baptism only in '*the modern sense*,' can hardly be said to commend itself by consistency, and would seem to require a serious alteration in the pastoral teaching of the Clergy, in the practice of the Church, and in the text of the Prayer-Book offices and Catechism."<sup>1</sup>

*Canon Bright condemns the modern theory of Confirmation.*

*It is incompatible with the Anglican formularies.*

We may accept these words as embodying in clear and precise language the true verdict of unbiased theologians upon the teaching of the Anglican formularies, and also upon the impossi-

<sup>1</sup> *Morality in Doctrine*, by W. Bright, D.D., Regius Professor of Eccl. History, and Canon of Christchurch, Oxford, p. 91.

Chap. vi. bility of harmonizing that teaching with the modern theory of Confirmation which is described in the "Prefatory Note" of this book.

Those who uphold the novel modern theory, which Canon Bright condemns, ought in consistency to unite themselves to the small knot of malcontents who desire the revision of the Book of Common Prayer.

There are two points which may be noticed before we leave the subject of our formularies. The first is the *urgent importance* of Confirmation as witnessed in the direction which closes the Baptismal Office, "*Ye are to take care that this child be brought to the Bishop to be confirmed by him,*" &c., which is emphasized by the rubric after the Office of Adult Baptism, which directs Confirmation to follow Baptism "so soon as conveniently may be."

*The importance of Confirmation urged in the Baptismal Office.*

*Defect of Anglican Office in not expressing Lay Priesthood.*

The second point is, that the Anglican Office for Confirmation does not explicitly express the fact that Confirmation is the Ordination of the Laity to their Priesthood. It may be replied that the Anglican Office shares this defect with the ancient Pontificals, which, in one sense, is true enough. But the royal Priesthood is typified by the chrism, a fact that we have already made plain in the previous chapter. The omission of the chrism is the sole defect of the Anglican Office, and as we have shown elsewhere, this omission is not *prohibition*. The *doctrine* has survived amongst Anglicans to a certain extent, although its *symbolism* has

*Omission of anointing with the Chrism the cause of the defect.*

so generally been dropped. If the Lambeth Conference would express its judgment in favour of the general restoration of the chrism, the revival of the symbol would carry with it the revival of the doctrine. Chap. vi.

In examining the opinions of Anglican Divines upon Confirmation, it will be more convenient to take first this question of the Priesthood of the Laity and its symbol, the chrism. The commission of 1540 was composed of the two Archbishops, certain Bishops, and theologians, part of whom dealt with doctrines and part with ceremonies. We have dealt with the *Rationale of Ceremonies* elsewhere. The debates of the Committee on Doctrine, which produced the third Doctrinal Formulary of Henry VIII.'s reign, known as the "Necessary Erudition," &c., have been partially preserved. The opinions of these Divines on the chrism in Confirmation may be fairly considered as expressing their tacit agreement to the doctrine symbolized by the chrism. We find Archbishop Lee of York saying, "We find Chrismation with oil used even from the time of the Apostles, and so taken as a tradition apostolic." "The unction with *chrisma* hath been used from the Primitive Church" (Dr. Day). "Sacram *chrisma*, traditio est Apostolica ut ex veteribus liquet" (Dr. Oglethorpe). "*Chrisma* is a tradition deduced from the Apostles, and the *mystery* thereof (*i. e.* its symbolism) is not to be despised" (Dr. Redmayn). "Chrism is taken of the tradition of the Fathers, and so used in the

*Opinion of Anglican Divines on the Priesthood of the Laity and its symbol, the Chrism. The Reformers of the Commission of 1540.*

*Opinions of the Bishops and Divines on the Chrism.*

Chap. vi. Primitive Church" (Dr. Edgeworth). "Confirmation *cum chrismate* is gathered from the old Authors" (Dr. Symonds). Chrism "is a very ancient tradition, as appeareth by *Cypr. de Unct. Chrism.*" (Dr. Tresham). "Confirmation was used *cum chrismate* in the Church soon after the Apostles' time" (Dr. Leygh-ton). "Unction hath been observed from the Primitive Church" (Dr. Coren).<sup>1</sup> These Divines held that the *chrism* and its *symbolism* should be maintained, although, as we have already seen (p. 78), they decided that it did not form part of the *valid matter* of Confirmation. They desired to lay special stress on the fact that the valid matter of Confirmation was the Imposition of the Hand of a Bishop, and so, as we have noted elsewhere, the use of chrism was left to the

*Their teaching on the valid matter of Confirmation.*

discretion of the Bishops. In 1619 Edward Boughan, chaplain to Bishop Howson of Oxford, used these words at a Visitation Sermon—"The cross, therefore, upon this and the like consideration, is enjoined to be used in Confirmation in the Book of Common Prayer, set forth and allowed in Edward VI.'s reign. And I find it not at any time revoked, but it is left, as it seems, to the Bishop's discretion to use or not to use the Cross in Confirmation."<sup>2</sup>

*Sermon of Bishop Howson's chaplain in 1619.*

The use of the Cross would naturally carry with it the use of the chrism, if the Bishop thought fit, and the argument of Bishop Howson's chaplain

<sup>1</sup> Burnet's *Hist. of Ref.* vol. iv. pp. 122, 123.

<sup>2</sup> Blunt's *Annotated Book of Common Prayer*, p. 258.

applies to both equally. Bishop Jeremy Taylor is Chap. vi.  
our next witness in historical order.

“But because in Confirmation we receive *the unction from above*, that is, then we are most signally made *kings and priests unto God*, to offer up spiritual sacrifices, and to enable us to seek the Kingdom of God and the righteousness of it, and that the giving of the Holy Spirit is in Scripture called ‘*the unction from above*,’ the Church of God in early ages made use of this allegory, and passed it into an external ceremony and representation of the mystery to signify the inward grace.”<sup>1</sup> The Bishop then quotes the lines of Prudentius on unction, which we have quoted on page 260. His teaching on the royal priesthood and the chrism as its symbol is definite and clear.

Amongst the Caroline Divines we find that Bishop Beveridge has written a noble sermon, entitled “Christianity an Holy Priesthood,”<sup>2</sup> where, although he does not allude *directly* to Confirmation, the thought of it was evidently present to his mind. The revival of this doctrine amongst Anglicans at the present day is striking and remarkable. “The outward sign of Confirmation is the same as that of Ordination, the Laying on of Hands by a Bishop, and this fact suggests that there is some analogy between the two rites. Confirmation is, indeed, a kind of lesser Ordination, by which the baptized person receives the gift of the Holy Ghost for the

<sup>1</sup> Bp. Taylor, *Works*, vol. xi. p. 276.

<sup>2</sup> Bp. Beveridge, *Works*, vol. i. p. 143.

Chap. vi. work of adult Christian life ; and hence it is the means of grace by which that 'priesthood of the laity' is conferred, to which S. Peter refers when he writes, 'Ye are a chosen generation, &c.' (1 Pet. ii. 9)."<sup>1</sup> The same author states his view that the use of the Chrism is not prohibited in the Anglican Church. The Archbishop of York writes as follows : "Previous to the sixteenth century the Laying on of Hands was accompanied by anointing with oil, and by renewing on the forehead of the candidate the form of the Cross, which was signed upon it in the hour of Holy Baptism. So ancient was this usage, that in the earlier centuries the Service itself was known by the name of 'Unction.' The title of 'Confirmation' is of much more recent origin. S. Basil in the fourth century speaks of the anointing as an Apostolic tradition, and our learned and cautious Bishop Pearson regards it as having come to us either from the Apostles themselves or from Apostolic times."<sup>2</sup> The Bishop of Grahams-town endorses the statement that Confirmation is the "Ordination of each Christian to that Royal Priesthood which is the official status of every individual member of the Holy Nation, the peculiar people, the Church of the Living God, to which in the Sacrament of the new birth he was dedicated."<sup>3</sup>

*Arch-  
bishop  
Maclagan.*

*Bishop  
Webb.*

<sup>1</sup> Blunt's *Annotated Book of Common Prayer*, p. 253.

<sup>2</sup> *Pastoral on Confirmation*, by the Abp. of York, p. 6.

<sup>3</sup> *The Priesthood of the Laity in the Body of Christ*, by the Bishop of Grahamstown (Dr. Webb). Introduction, p. 17.



Again the Bishop says in an Address—"Your vocation to this Royal Priesthood was sealed for you specially at Confirmation. You were then set apart for your service and ministry by the Laying on of Hands. You began your baptismal life as children in your Father's House, gladdened by the light of His countenance. You were ordained for the exercise of your full priesthood at your Confirmation, when you received the 'Anointing,' the 'Unction from the Holy One.'" <sup>1</sup>

The Bishop apparently favours the use of the visible symbol of the chrism, for he says that it is "beautifully significant, and with strong ecclesiastical tradition in its favour."<sup>2</sup> We may close this portion of the subject by quoting a modern Roman Catholic writer, who says, "Thou art a *King*—the first declaration which the Church makes to man in Confirmation. Son and brother of Jesus Christ, thou art something still more noble, thou art a priest! Thy altar is thy heart; thy victim is thyself, it is the world, it is all that surrounds thee. The fire to consume it must always burn in thy heart. This fire is the Spirit of love, Who descends on thee as He descended on the Apostles, a consuming fire, a fire whose action cannot be resisted. It is thus that the Holy Unction of the Priesthood flows on the brow of the young Christian. Thou art a *Priest*—the second declaration which the Church makes to man in Confirmation."

*The Abbé  
Gaume on  
Confirmation as  
our  
Ordination to the  
Royal  
Priest-  
hood.*

<sup>1</sup> *The Priesthood of the Laity in the Body of Christ*, p. 4.

<sup>2</sup> *Ibid.* Introduction, p. 14.

Chap. vi. "The Son of God was a prophet. Like him, my son, be a prophet. A prophet in thy words, foretell the good things that are to come. A prophet in thy works, bear witness that the earth is a land of exile to thee, that thy home is elsewhere. A prophet in thy sanctity, proclaim to all that thou art the child of a Thrice-Holy God. It is thus that the sacred oil which flowed on the brows of Isaias, Jeremias, and Daniel, flows also on the brow of the young Christian. Thou art a *prophet*—the third declaration which the Church makes to man in Confirmation."<sup>1</sup>

*The Anglican Reformers and Divines bear a consistent witness to the Catholic doctrine of Confirmation.*  
Hooker.

The theology of Confirmation, viewed as a whole in the writings of Anglican Reformers and Divines, bears consistent witness to Catholic truth, notwithstanding the inroads of Puritanism. The first Anglican formularies of Faith in the reign of Henry VIII. prove this.<sup>2</sup> The weightiest of the Elizabethan divines is unquestionably Richard Hooker. His teaching on Confirmation is plain enough. "The ancient custom of the Church was, after they had baptized, to add thereunto Imposition of Hands, with effectual prayer for the illumination of God's Most Holy Spirit to *confirm and perfect* that which the grace of the same Spirit had already begun in Baptism."<sup>3</sup> The attitude of the Bishops at the Hampton Court and Savoy

*The Bishops at Hampton Court and the Savoy.*

<sup>1</sup> Abbé Gaume, *Catechism of Perseverance*, vol. ii. p. 428.

<sup>2</sup> See Dixon, *History of Church of England*, vol. ii. p. 320.

<sup>3</sup> Hooker, Book v. c. 66.

Conferences was in substantial agreement with the teaching of Hooker.<sup>1</sup> Thorndike was one of the revisers of 1662. He says—"Because it is necessary to salvation to preserve the unity of the Church, therefore is it necessary to be subject to the Bishop of every Church. For the Bishop being authorized by the Church, to resist him in anything, wherein he is authorized by the Church, is to call in question the unity of the Church. This is the ground of Confirmation that appears in the first use of it; when the Apostles went down to Samaria where Philip had baptized, and, to show that he had acted according to the authority which they had given him, in approbation thereof laying their hands upon them, they received the visible graces of the Holy Ghost, testifying His Invisible presence."<sup>2</sup>

Chap. vi.

Thorndike.

Bishop Cosin's part in the last review of the Confirmation Office has already been stated. In his Notes on the Prayer-Book, he says—"The nature of this Holy Sacrament (for so we need not fear to call it in a right sense) will be the more easily understood by the several names it had of old, whereof two are here, *Confirmation*, or *Laying on of Hands*. *Impositio manuum* was the common denomination of it among the Latins. The Greeks were wont to call it *τελείωσις*, that is,

Bishop Cosin.

<sup>1</sup> Cardwell, *History of Conferences*, pp. 173 and 358-9, in which latter place the Bishops referred the Puritans to S. Jerome, whose teaching is summarized on p. 225.

<sup>2</sup> Thorndike, vol. v. p. 556.

Chap. vi. *perfectio*." He adds here references to passages already quoted in the body of this work from "Dionysius the Areopagite," S. Ambrose, S. Cyprian, S. Augustine, S. Leo, and S. Gregory the Great.<sup>1</sup>

*Bishop Beveridge.* Bishop Beveridge quotes Tertullian, Jerome, and the forty-eighth Canon of Laodiceæ, and teaches from them the doctrine of Confirmation.<sup>2</sup>

The Divines of the eighteenth century were some of them men of learning like Bingham and Wall, whose teaching on Confirmation is in accordance with that of the Caroline Divines. We note the maintenance of the true doctrine of Confirmation in the persecuted Church of Scotland by Bishop Falconar and others.

*Testimony of Modern Divines.* It is unnecessary to quote passages at length from modern Anglican Divines whose works are readily accessible. Suffice it to say that Bishop Forbes,<sup>3</sup> Bishop Moberly,<sup>4</sup> Canons Liddon, Bright, and Hutchings have clearly maintained the ancient theology of Confirmation, and that we may safely assume that we have proved in this chapter that the Anglican position is in accordance with Holy Scripture, and the witness of the Catholic Church.

The attempt made in these pages to elucidate

<sup>1</sup> Bishop Cosin, *Works*, vol. v. p. 142. See also Hammond, *Minor Works*, p. 178.

<sup>2</sup> Bishop Beveridge, *Works*, vol. iv. p. 45, and also vol. vii. p. 437.

<sup>3</sup> *On XXXIX Articles*.

<sup>4</sup> *The Administration of the Spirit*.

the doctrine of Confirmation in relation to Holy Baptism is of necessity a complex and difficult task. The subject is confessedly beset with controversial difficulties, but the sole aim of this book has been to investigate the question by the light of Holy Scripture, and of the Fathers and Doctors of the Church. The very nature of the investigations has tended to make this book dry, formal, and technical; and yet, with even this drawback, a hope may be expressed by the writer that the words of Holy Writ, and the attempt made to gather and summarize the "living voice" of the Church in every age, may of themselves tend to draw spiritual and devout minds to a more earnest devotion to God the Holy Ghost, and to His Work as "the Lord and the Life-Giver" in the Catholic Church.

Chap. vi.  
*Conclusion.*

Veni Creator Spiritus.





## APPENDIX A

---

### BISHOP PEARSON ON THE ANOINTING OF OUR LORD AFTER HIS BAPTISM.

“HAVING thus manifested the truth of this proposition, *Jesus is the Christ*, and showed the interpretation of the word *Christ* to be *anointed* ; we find it yet necessary for the explication of this Article to inquire what was the end or immediate effect of His unction, and how or in what manner He was anointed to that end.

“For the first, as the Messiah was foretold, so was He typified : nor were the actions described under the Law less predictive than the words of the Prophets. . . For the commonwealth of Israel was totally ordered and disposed, both in the constitution and administration of it, for and with respect unto the Messiah. The constitution of that people was made by a sejunction and separation of them from all other nations on the earth : and this began in Abraham, with a peculiar promise of a seed in whom all the nations should be blessed, and be united into one religion. That promised seed was the Messiah, the type of Whom was Isaac. This separation was continued by the administration of that commonwealth, which was a *royal priesthood* : and that administration of the people did consist in three functions—prophetical, regal, sacerdotal ; all which had respect unto

the Messias, as the scope of all the prophets, and the complement of their prophecies, as the Lord of the Temple, and the end of all the sacrifices for which the Temple was erected, as the heir of an Eternal Priesthood *after the order of Melchisedek*, and of the Throne of David, or an Everlasting Kingdom. . . The Messias then, the Redeemer of Israel, was certainly anointed for that end, that He might become Prophet, Priest, and King. And if we believe Him Whom we call Jesus, that is our Saviour and Redeemer, to be Christ, we must assert Him by His unction sent to perform all these three offices. . . The Jews tell us,<sup>1</sup> that the anointing oil was hid in the days of Josiah, and that it shall be found and produced again when the Messias comes, that He may be anointed with it, and the kings and high priests of His day. But though the loss of that oil bespake the destruction of that nation, yet the Christ Which was to come needed no such unction for His consecration; there being as great a difference between the typical and correspondent oil, as between the representing and represented Christ. . .

“S. Peter teacheth us *how God anointed Jesus of Nazareth with the Holy Ghost and with power* (Acts x. 38). Now though there can be no question but the Spirit is the oil, yet there is some doubt when Jesus was anointed with it. For we know the angel said unto the Blessed Virgin, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing Which shall be born of thee shall be called the Son of God* (S. Luke i. 35).

“From whence it appeareth that from the Conception or at the Incarnation, Jesus was sanctified by the Holy Ghost and the power of the Highest, and so consequently,

<sup>1</sup> In the days of the Messias God will restore unto His people the oil of unction which Moses made, which was hidden with the ark, and the kings and the high priests shall be anointed with it in those days (Abarbanel, *Comment. ad 30 Exod.*).

as S. Peter spake, He was *anointed then with the Holy Ghost and with power*. Again, we read, that after He was thirty years of age, the Spirit *like a dove descended and lighted upon Him*, and He, descending in the power of the Spirit into Galilee, said unto them of Nazareth, *This day is this Scripture fulfilled in your ears*, meaning that of Isaiah, *The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel*; hence hath it been also collected, that His unction was performed at His Baptism. Nor need we to contend which of these two was the true time of our Saviour's unction, since neither is destructive of the other, and consequently both may well consist together. David, the most undoubted type of the Messiah, was anointed at Bethlehem; for there *Samuel took the horn of oil, and anointed him in the midst of his brethren*; and *the Spirit of the Lord came upon David from that day forward* (1 Sam. xvi. 18). Of which unction those words of God must necessarily be understood, *I have found David My servant; with My Holy oil have I anointed him* (Ps. lxxxix. 20). And yet he was again anointed at Hebron; first *over the House of Judah*, then *over all the tribes of Israel* (2 Sam. ii. 4, and v. 3). As therefore David at his first unction received the Spirit of God, and a full right unto the Throne of Israel, which yet he was not to exercise till the death of Saul and acceptance of the tribes; and therefore when the time was come that he should actually enter upon his regal office, he was again anointed; so our Jesus, the Son of David, was first sanctified and anointed with the Holy Ghost at His Conception, and thereby received a right unto, and was prepared for, all those offices which belonged to the Redeemer of the world; but when He was to enter upon the actual and full performance of all those functions which belonged to Him, then doth the same Spirit which hath sanctified Him at His Conception visibly descend upon Him at His inauguration. And that most properly upon His Baptism, because, according

to the customs of those ancient nations, washing was wont to precede their unctions: wherefore *Jesus, when He was baptized, went up straightway out of the water; and, lo, the Heavens were opened unto Him, and He saw the Spirit of God descending like a dove* (S. Matt. iii. 15). As David sent Solomon to be anointed at Gihon; from whence arose that ancient observation of the Rabbins, *that kings were not to be anointed but by a fountain.*

“Now as we have shown that Jesus was anointed with the Holy Ghost, lest any should deny any such decension to be a proper sufficient unction, we shall farther make it appear, that the effusion or action of the Spirit, eminently containeth whatsoever the Jews have imagined to be performed or signified by those legal anointings. Two very good reasons they render why God did command the use of such anointing oil, as in respect of the action. First, that it might signify the Divine election of that person, and designation to that office; from whence it was necessary that it should be performed by a prophet, who understood the will of God. Secondly, that by it the person anointed might be made fit to receive the Divine influx.

“For the first, it is evident there could be no such infallible sign of the Divine designation of Jesus to His Offices, as the visible descent of the Spirit, attended with *a voice from Heaven*, instead of the hand of a prophet, saying *This is My Beloved Son, in Whom I am well pleased* (S. Matt. ii. 17).

“For the second, this spiritual unction was so far from giving less than an aptitude to receive the Divine influx, that it was that Divine influx, nay, the Divinity Itself, the Godhead dwelling in Him bodily.

“In respect of the matter, they give two causes why it was oil, and not any other liquor. First, because of all other it signifies the greatest glory and excellency. The olive was the first of trees mentioned as fit for sovereignty,

in regard of its *fatness, wherewith they honour God and man* (Judges ix. 9). Therefore it was fit that those persons which were called to a greater dignity than the rest of the Jews, should be consecrated with oil, as the best sign of election to honour. . . .

“Besides, they observe that simple oil without any mixture is sufficient for the candlestick; but that which was designed for unction must be compounded with principal spices, which signify a good name, always to be acquired by those in places of greatest dignity by the most laudable and honourable actions. Again, it was sufficient to anoint the vessels of the sanctuary in any part; but it was particularly commanded that the oil should be poured upon the head of the kings and priests, as the seat of all the animal faculties, the fountain of all dignity, and original of all the members of the body. This was more eminently fulfilled in Jesus, Who by His Unction, or as Christ, became *the Head of the Church*; nay, *the Head of all principality and power, from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God* (Col. ii. 10, 19).

“Lastly, they observe, that though in the vessels nothing but a single unction was required; yet in the kings and priests there was commanded, or at least practised, both unction and affusion (as it is written, *he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him*) (Lev. viii. 12); the first to signify their separation, the second to assure them of the falling of the Spirit upon them. Now what more clear than that our Christ was anointed by affusion, whether we look upon His Conception, *the Holy Ghost shall come upon thee*; or His inauguration, *the Spirit descended and lighted upon Him*?

“And thus, according unto all particulars required by the Jews themselves to complete their legal unctions, we have sufficiently showed that Jesus was, as most eminently,



so most properly, anointed with the Spirit of God.”—*Pearson on the Creed*, Article ii. pp. 150—165.

The whole passage is very valuable in its definite treatment of the anointing of our Lord after His Baptism.

Bishop Pearson says, that “according to the customs of those ancient nations, washing was wont to precede their unctions,” and in his notes he quotes the passage : “In illa columba quæ super Dominum *post baptismum* descendit, ipse cum sacramento baptismatis et veri sacerdotii jura suscepit, fuso videlicet super eum oleo exultationis de quo Psalmista canit ; *Unxit te, inquit Deus, Deus tuus oleo lætitiæ præ consortibus suis.*”—Pet. Damiani, *Opusc.* vi. cap. 4.

Bishop Pearson also quotes the three following passages to illustrate the Old Testament use of unction :—“Erat Iudæis ante præceptum ut sacrum conficerent unguentum, quo perungi possent ii qui vocabantur ad sacerdotium vel ad regnum.”—*Lactant.* IV. cap. 7.

“Prioribus Veteris Testamenti temporibus ad duas personas pertinuit unctio.”—S. Aug., *Enarr. Q. Psal.* xxvi.

“Christus vel pontificale vel regium nomen est. Nam prius et Pontifices unguento chrismatis consecrabantur et Reges.”—*Rufinus in Symb.*

## APPENDIX B

### EASTERN AND WESTERN FORMULARIES FOR THE CONSECRATION OF THE CHRISM AND HOLY OILS.

#### A. THE PRAYER FOR THE CONSECRATION OF THE CHRISM IN THE EASTERN CHURCH.

O LORD of mercy and Father of Lights, from Whom is given every good bestowal and every perfect gift, grant



to us, unworthy though we be, grace for the ministry of this great and life-giving mystery, as Thou gavest unto Moses Thy faithful minister and Samuel Thy servant, and unto Thy Holy Apostles; and send down Thy Holy Spirit upon this ointment. Make it a royal chrism, a spiritual chrism, to preserve life, to sanctify souls and bodies, an oil of gladness which indeed went before in the Law, but shone forth in the New Covenant; where-with were anointed priests and high priests, prophets and kings; through which also Thou didst Thyself anoint Thy holy Apostles, and all who through the laver of regeneration were by them, and by the Bishops and Presbyters who came after them, begotten anew until this day.

And, O Lord, Almighty God, make it by the coming of Thy Holy and Adorable Spirit a robe of incorruption, and a seal which maketh perfect, stamping upon those who receive Thy Divine washing the Divine naming of Thee and of Thy Only Begotten Son and of the Holy Ghost; that they may be known in Thy sight, of Thy Household and citizens, bondmen and servants of Thine, sanctified in soul and body, being rid of all vice, and redeemed from all sin, by the investiture of the robe of Thy undefiled Glory, to be known by means of this holy signing by the Holy Angels and Archangels, and by every Heavenly Power, and to be terrible to the evil and unclean demons: that they may be a people of possession, a royal priesthood, a holy nation, sealed through this undefiled mystery of Thine, and having Thy Christ in their hearts, for an habitation of Thee our God and Father in the Holy Spirit; for Thou art Holy, O our God, and dost rest in them that are holy, and to Thee we ascribe glory, the Father, the Son, and the Holy Ghost, now and ever, world without end. Amen.

This prayer, used by the Patriarch of Constantinople and other Patriarchs in consecrating the chrism, ascribes a sacramental efficacy to the act of anointing *per se*, and

points to the chrism as the *matter* of Confirmation, making no allusion to the Imposition of the Hands of the Bishop. The ingredients of the Greek chrism are complex, and consist of oil and wine, and thirty-six different kinds of aromatics.

#### B. THE WESTERN USE, AS REPRESENTED IN THE SARUM PONTIFICAL.

##### *Officium in Cœna Domini* (Maundy Thursday).

*Dictis quæ ad Missam pertinent, usque finitur oratio Nobis quoque peccatoribus, antequam dicatur, Per quem hæc omnia, appropinquans diaconus cum reverentia, ampullam cum oleo infirmorum subministret episcopo; super quam ter crucis signum faciat episcopus ac ter sufflet in ea, perficiatque exorcismum, audientibus tantum qui secus Altare stant ministris, minime dicens Dominus vobiscum, neque Oremus; sed ita directe.*

Exorciso te, &c., &c.

*Benedictio olei infirmorum absque Dominus vobiscum. Oremus.*

Omnipotens Deus. Qui pro infirmorum necessitate medicinam potentiæ tuæ ostensurus, mundum visitasti, ac tua salutari præsentia omnem languorem a fidelibus tuis effugasti; respice, quæsumus, benigno intuitu ad ministerii nostri devotionem, nec tibi, Domine, mei peccatoris displiceat prosecutio in divinitatis tuæ sacramento, Sed quod hodie ad reparationem salutis humanæ super hoc oleo visibili nostræ precationis gerendum est officio, invisibili sanctissimæ benedictionis tuæ perficitur mysterio; quia tu, Domine, sacerdotum omnium es purificatio, et cœlestium mysteriorum sanctificatio.

Te, Domine, qui Naaman Syrum in Jordane juxta Helisæi prophetæ sermonem septies tinctum a lepra sanasti, ut caro ejus sicut caro restitueretur pueri; quæsumus, ut hoc benedicendo sanctifices oleum, ut

sit perfecta medicina infirmorum et plena omnibus ex hoc unguendis remissio peccatorum.

Fiat, Domine, hoc oleum, Te benedicente, omnibus unctio spiritualis ad purificationem mentis et corporis, ad depellendos languores et ad munimen quoque et defensionem contra jacula et insidias immundorum spirituum; atque omnium corpora hujus olei liquore in Tuo Nomine peruncta, a terrenæ corruptionis contagione immaculata cum animabus vivificari mereantur, consortiis sanctorum socianda per te, Christe Jesu, Salvator mundi, Qui venturus es judicare vivos et mortuos. Emitte, quæsumus, Domine sancte Pater, Omnipotens æterne Deus, Spiritum Sanctum, Paracletum Tuum, de cœlis in hanc pinguedinem olivæ, quam de viridi dignatus es producere ligno; ac Spiritus Sancti præsentia influente, cœlesti impinguetur benedictione ad refectionem corporum<sup>1</sup> et salvationem animarum. Rogamus te, Domine, Qui es vera salus et medicina, Qui et dixisti Medicum non opus esse valentibus sed male habentibus; ut pro nobis infirmis et divinæ curationis tuæ ope egentibus super hoc oleum infundas medicinalem tua benedictione virtutem, ut sit omnibus hoc tangentibus et ex eo unguendis salus animarum, tutamen corporum; sit evacuatio passionum et salutarium restitutio sanitatum. Sit, Omnipotens Pater, hoc oleum sancti-ficatum, sicut locutus es per apostolum: Infirmatur quis ex vobis: ungatur oleo consecrato in Nomine Domini, et alleviabit eum Dominus, et si in peccatis sit, dimittentur ei; quatenus hac tua, Domine, confisi promissione, omnes illud excipiamus in sacrata perunctione spiritualis medicinæ ad effugandas infirmitates, ad omnium promerendam remissionem peccatorum, In Nomine Jesu Christi Filii Tui Domine nostri, per quem hæc omnia, Domine semper bona creas.

<sup>1</sup> Note here that this consecration of oil for the sick asks for the blessing of bodily recovery, according to the Scriptural precedent of the passage in S. James.

*Deferens ampullam, faciat moram usque post Per eundem.*

*Tunc removeatur ab Altari dicatum oleum infirmorum a diacono, et peragatur missa usque quo perveniatur ad Per omnia sæcula, ante Pax Domini. Tunc secundus accedat diaconus, ampullam cum oleo ad baptizandum deferens, super quam Episcopus ter signum crucis faciat, terque in ea sufflans, exorcismum olei ad baptizandum perficiat, qui circumstant tantum audientibus.*

*Exorcismus.* Exorciso te creatura olei, &c. &c. ut in Nomine Domini fias oleum sanctum, unctio salutaris . . . et in remissionem omnium peccatorum universis qui ex te ungendi sunt quatenus ad percipiendam in Baptismo gratiam Spiritus Sancti. . . .<sup>1</sup>

*Deinde episcopus benedicat oleum, et dicat.*

Dominus vobiscum.

Et cum spiritu tuo.

Oremus.

Domine Deus, Pater Omnipotens, cujus Unigenitus, ut Deum se ostenderet Deus et homo, inter homines magnus et mirabilis claruit, ut nos suæ miserationis providentia ad præsens divinæ prosecutionis incitavit ministerium, qui et pro nobis crucifigi voluit, ut dæmones crucifigeret, et mortuus mortuos vivificaret; per Ipsum Te Patrem Omnipotentem, quæsumus, ut hoc oleum sancti✠fices et bene✠dicas, ut omnes qui ipsius liquore delibuti fuerint catechumeni, bene✠dictione sanctificationis æternæ in sacramento baptismatis ditentur, omnique pinguedine terræ et rore cœlestis abundantiae sæcundentur.

Annue, precamur, omnipotens Pater ut hæc deprecatio et bene✠dictio nostra per te firma et potens omnibus perseveret ad salutem in Nomine Filii Tui Jesu Christi et Spiritus Sancti, cum quibus in unitate Deitatis gloriaris et regnas per omnia sæcula seculorum. Amen.

Deus, Qui in virtute Sancti Spiritus tui imbecillarum

<sup>1</sup> Note here the reference to the baptismal gift of the Holy Spirit.

mentium rudimenta confirmas et beatificando vivificas, te oramus, Domine, ut sanctificando bene✠dicas hoc oleum, et venturis ad beatæ regenerationis lavacrum per istius creaturæ unctionem mentis et corporis tribuas purgationem; et si quæ illos adversantium spirituum impediunt reliquiæ, ad tactum hujus sancti olei virtutis tuæ præsentia abscedant. Nullus Domine, quæsumus, per hujus olei unctionem locus nequitiis spiritualibus; nulla sit facultas nocendi refugis spiritibus; nulla insidiis adversariis ad istius olei unctionem decipiendi relinquatur licentia; sed omnibus ad agnitionem veræ fidei convertendis et in sacramento baptismatis regenerandis sit oleum✠sanctum; sit unctio ejus sancti✠ficatio utilis et salubris, ad percipiendam gratiam cœlestium charismatum, et ad obtinendam supernorum civium beatæ felicitatis communionem. Per Dominum Nostrum, &c., &c.

*Post hæc, revertente Pontifice ad sedem suam, duo cantores claris vocibus decantent hymnum O Redemptor,<sup>1</sup> Incipiendo versum Stans ad aram, surgat pontifex.*

*Dicto hymno, revertatur Episcopus ad altare, et deferatur a tertio diacono ampulla cum oleo, quæ habet inscriptionem chrismatis; et misceatur in ea balsamum, super quam episcopus ter signum crucis, ter sufflans in ea, conversus ad orientem, ita benedicat chrisma dicens.*

Hæc commixtio liquorum fiat omnibus perunctis propitiatio et custodia salutaris in sæcula sæculorum. Amen.

*Hic dicatur hymnus, Veni Creator. Sequitur; Dominus vobiscum.*

Oremus, fratres carissimi, Deum Patrem Omnipotentem, cœli terræque conditorem, Qui Unigeniti Filii sui admirabili patientia mirabiliter pereunti subvenit mundo, ut nobis indignis et absque merito sanctum nomen illius invocantibus opem cœlestis misericordiæ dignetur conferre, ac septiformis Spiritus Sancti munere

<sup>1</sup> An English rendering of the Hymn "O Redemptor" will be found in the Anglican Office.



corda nostræ purificare ; quatenus omnium vitiorum sorde emundati, ad conficiendum chrisma salutare efficiamur idonei. Subveniat nobis in hac celebratione omnipotens Dei gratia, et quod nostro nunc gerendum est obsequio, sanctissima ipsius perficiatur benedictione, atque per divinam Spiritus Sancti co-operationem, hoc a Deo sanctificatum renovetur oleum vitali stillicidio aromatizantis balsami, fiat chrisma benedictum ad confirmandos ecclesiastici gradus honores,<sup>1</sup> ad promovendas dignitates ad sanctificandum baptismatis lavacrum,<sup>2</sup> ad consignandas quoque novæ regenerationis proles stigmata sanctæ crucis ; sit etiam chrisma et propitiatio salutis æternæ omnibus ex ea ungendis in perpetuam animarum salvationem, annuente et auxiliante ejusdem Unigenito Domino nostro Jesu Christo, et amborum Spiritu Sancto, Qui in Trinitate sancta unus et verus vivit et gloriatur Deus, per omnia sæcula sæculorum. Amen.

Oremus.

Domine Deus Sabaoth, vivida spes mortalium, salus et vita omnium pie viventium, qui per mysticam glorificationis tuæ laudem, catholici ordinis statum et regię dignitatis consecrare disposuisti oleo exultationis et chrismate salutis ; Te cernui deprecamur, clementissime, ut divinæ claritatis tuæ dulcedine sensus et conscientias nostras illustres, et nos in his sacris cæremoniis cœlestium benedictionum amplitudine prosequaris ad conficienda animarum nostrarum medicamenta in hujus salutiferæ unctionis sanctificatione. Tu, Domine, usui hominum cuncta terræ nascentia providisti, sed præsertim olivarum fructum in utriusque hominis salvationem decrevisti, dum consecrati olei unctione nos a peccatis expiari per prophetam promisisti, dumque ecclesiastici gradus honorem et ordinem, chrismatis oleo, summus in æternum pontifex

<sup>1</sup> Referring to its use at the consecration of Bishops and the ordination of Priests.

<sup>2</sup> Referring to its use at the consecration of the water in the Font.



consecrasti; adesto quæsumus, Domine, invisibilis Tuæ visionis præsentia, ac nobis Te confitentibus in una trium personarum natura et substantia, Spiritum Sanctum Tuum de alto cœlorum emitte fastigio, Qui nostræ operationes ministerio melliflua vitalium odorum conficiat balsama, et ea oleo sanctificationis bene✠dicendo profundat, ac utriusque elementi commixtione salutiferum perficiat chrisma in credentium salvationem. Sancti ✠fica, quæsumus, Domine Deus, hanc olei et balsami confectionem, Deitatis Tuæ benedictionibus, quo divinitus chrisma salutis effectum, tibi renatos in spem vivam, filios adoptionis exurgere faciat in novitatem cœlestis regenerationis. Redoleat hoc, Domine, sanctificatum chrisma in divinitatis Tuæ conspectu, nectareo angelicæ dulcedinis oblectamento; sitque medicina spiritualis, reparatio animæ et corporis, ac Spiritus Sancti largiflua charismatum infusione, omnibus salubris; cunctique hac sacra unctione delibuti digni æternæ jocunditatis participes efficiantur: per eundem Spiritum Sanctum Qui in Te et in Patre manens, in utroque vivit et regnat, Deus. Per omnia sæcula sæculorum. Amen.

There is a further collect alluding to the royal and sacerdotal unction of our Lord, but it forms no part of the actual Benediction or Consecration of the Chrism.

[This office is taken from the Pontifical of Roger de Martival, Bishop of Salisbury, A.D. 1315—1329. It is edited with the York Pontifical as one of the publications of the Surtees Society for 1873.]

#### C. POST-REFORMATION ANGLICAN FORMULARIES FOR THE CONSECRATION OF CHRISM AND HOLY OILS.

Archbishop Peckham of Canterbury in A.D. 1280 put forth certain statutes which have usually (*vide* Johnson's *English Canons*, ii. p. 263) been considered part of the decrees of the Council of Reading.

The following statute concerns the chrisin.

*De chrismate singulis annis conficiendo.*

*Quum sacri chrismatis consecratio de anno in annum per locorum episcopos sit agenda, juxta sacrorum canonum sanctiones, et ipsum chrisma per eosdem confectum annuatim fidelibus sit tradendum et vetus, quod superest, de veteri chrismate in sacris ecclesiis concremandum* (Wilkins, *Conc.* II. p. 48).

“Whereas the consecration of the chrism is annually to be performed by the Bishop of every place, according to the sanctions of the sacred Canons, and the chrism consecrated by them is annually to be delivered to the faithful, and what remains of the old chrism is to be burnt in the various churches.”

The Archbishop proceeds to enforce the ancient canons which order the priests, either personally or by their deacons or subdeacons, to fetch the chrism for parochial use yearly before the feast of Easter, the chrism being consecrated on Maundy Thursday. This constitution of Archbishop Peckham was never abrogated by the Anglican Reformers. At the most it was left optional to the Bishops of the Church of England to use the chrism or not as they thought fit. If this usage of Primitive Christianity had ever been formally abrogated by the Reformed Church of England it would have tended towards a breach of historical continuity with the Church of England before the Reformation—the “*Ecclesia Anglicana*” of *Magna Charta*. The *Ten Articles* set forth by Convocation in 1536 form the first Doctrinal Formulary of the Anglican Reformation. The ninth of these Articles dealt with “rites and ceremonies,” and defends the existing ceremonial of the Church against Protestant censure. It says that “the hallowing of the Font, and other like exorcisms and benedictions by the Ministers of Christ’s Church, and all other like laudable customs, rites, and ceremonies be not to be contemned and cast away, *but to be used and continued as things good*

*and laudable* to put us in remembrance of those spiritual things which they do signify."

The explanation of these Articles which was put forth in 1537 by the Convocation, and which is known as the "Bishop's Book, or the Institution of a Christian man," takes the same ground with regard to the ancient ceremonies. The previously written opinions of the Bishops and Divines who composed it upon the subject of Confirmation have been already noted, but Archbishop Cranmer's view of chrism deserves special mention in this place. The MS. is in the Archbishop's own handwriting, and to the question *What is the external sign?* the Archbishop replies—

"The Church useth the *chrisma* for the exterior sign, but the Scripture maketh no mention thereof."

The replies of the other Bishops, taken collectively, correct the Archbishop's over-estimation of the *chrism*. But his reply shows that the Reformers did not attempt to abolish the chrism. In 1540 a Commission of Bishops and Divines was appointed to deal with doctrine and ceremonies. The Committee on doctrine produced the third Formulary of the Anglican Reformation, called "the Necessary Doctrine and Erudition of a Christian Man." The Committee on ceremonies consisted of the Bishops of Bath and Wells (Clark), Chichester (Sampson), Worcester (Bell), Llandaff (Holgate, afterwards Archbishop of York), Ely (Goodrich), and Salisbury (Capon). They produced a *Rationale of Ceremonies*, with a preface giving a table of "The poynts towched in this booke concerning ceremonies."

No. 16 in this list is entitled "*The halowing of oyl and Crisme*" (British Museum, MS. Cotton Cleop. E.V.A. 5). This is additional evidence that the Anglican Reformers had no mind to abolish Chrism and Holy Oil.

The next stage in our inquiry is the First Prayer-Book of 1549. In this Book we have the specific directions for the anointing of the sick and for the use of chrism in

Baptism. It was a necessity of the First Prayer-Book that the consecration of the chrism and holy oil *should be retained and be in use.*

We have already detailed the reasons for leaving the use of chrism in confirmation optional. But even Calvin's sarcastic sneer at the use of the chrism by the Anglican Reformers<sup>1</sup> did not cause it to be *forbidden* in the Book of 1552, or in any subsequent edition of the Book of Common Prayer.

#### AN ANGLICAN OFFICE FOR THE CONSECRATION OF CHRISM AND HOLY OILS.

¶ *On Maundy Thursday of each year the Bishop shall consecrate the Chrism and oils for his Diocese after this form. He shall celebrate the Holy Eucharist, and after the oblation of the Bread and Wine, at the end of the Church Militant prayer, the Archdeacon or Chaplain shall present to him the vessel containing the oil for the sick (which shall be brought from the Sacristy by one of the assistant Ministers attended by two servers), saying, Reverend Father in God, the oil for the sick. The Bishop, placing the vessel at the Epistle corner of the Altar shall say—*

The Lord be with you.

*Answer.* And with thy spirit.

*The Bishop.* Let us pray.

Send, O Lord, we beseech Thee, Thy Holy Ghost the Comforter from Heaven upon this fatness of the olive, which Thou hast vouchsafed to bring forth from the green tree, for the refreshment of body and soul; that as Thou didst anoint Thy Priests, Kings, Prophets, and Martyrs, so this oil may by Thy blessing be to every one anointed therewith, a heavenly medicine and remedy to banish all pain, weakness, and suffering of body and soul, and that Thy perfect anointing and blessing may abide within us for evermore. In the Name of our Lord Jesus Christ, Who with Thee and the Holy Ghost liveth and reigneth ever one God, world without end. Amen.

<sup>1</sup> Calvin's letter to Protector Somerset (*Calvini Ep.* p. 86).

*The Bishop.* Let us pray.

O Lord Jesus Christ, whose Name is as ointment poured forth in grace, purifying the world, bless and sanctify this holy oil, the sign of Thy mercy, and impart it unto Thy servants for salvation and deliverance from sickness ; wash and cleanse the defilements of their souls, purge them from their manifold offences, assuage their sorrows, drive away their troubles, and scatter their afflictions. Through Thy mercy, O our God, Who art blessed and livest and reignest for ever. Amen.

¶ *Then shall the Bishop deliver the oil for the sick to the Archdeacon, who shall cause it to be carried to the sacristy.*

¶ *Then shall the oil for catechumens be brought in like manner to the Bishop, who shall say,*

The Lord be with you.

*Answer.* And with thy spirit.

*The Bishop.* Let us pray.

O Lord God, Father Almighty, Whose Only Begotten Son, being God and Man, shone forth great and wonderful amongst men that He might manifest Himself as God, Who also willed to be crucified for us that He might crucify the powers of evil, and by His death might quicken the dead : Through Him we beseech Thee, Our Father Almighty, that Thou wouldest sanctify and bless this oil, that all catechumens who shall have been anointed with it may be enriched with the blessing of eternal sanctification in the Sacrament of Baptism. Grant, we beseech Thee, Almighty Father, that this our benediction may through Thee remain firm and powerful for all unto salvation in the Name of Thy Son Jesus Christ and of the Holy Ghost, with Whom in the unity of the Godhead Thou reignest in glory for ever and ever. Amen.

¶ *Then shall the oil of catechumens be carried into the sacristy, and the Celebration shall proceed to the end of the Preface and*

*Sanctus.* The balsam and oil for the Chrism shall then be carried in two separate vessels by two Priests to the Archdeacon, while a third Priest bears the vessel in which they are to be mingled. While this is being done the choir sings.

O Redeemer, take the tribute of the song we raise to Thee ;  
Hearken, Judge of Souls departed, Hope of frail mortality ;  
Hear us, as that gift we offer once the pledge of peace to be.

Trees which kindly light made fruitful, bore this oil from Thee  
designed,  
And Thy suppliant people bring it to the Saviour of mankind.  
O Redeemer, &c.

Lo, Thy Bishop at the Altar vested stands in lowly prayer,  
[At these words the Bishop leaves his Throne or Chair, and stands  
afore the midst of the Altar.]

That the Chrism be duly hallowed which Thou trustest to his care.  
O Redeemer, &c.

Deign Thyself to bless and hallow, King of Thine Eternal Land,  
This oil-olive, living token 'gainst our ghostly foemen's band.  
O Redeemer, &c.

When the Font hath washed the Spirit guilt and evil flee apace,  
When the brow receives anointing inwards flow the streams of grace.  
O Redeemer, &c.

Of the Father's Heart begotten Offspring of the Virgin's womb,  
Grant Thy Light to all anointed, save them from eternal doom.  
O Redeemer, &c.

¶ Then the Bishop shall say as follows for the blessing of the  
Balsam,

The Lord be with you.

*Answer.* And with thy spirit.

*Bishop.* Let us pray.

O God, Who ordainest heavenly mysteries and powers,  
hearken, we beseech Thee, to our prayers, and vouchsafe  
that this balsam, the sweet produce flowing from the  
bark of a fertile tree which enriches us with priestly  
anointing, may be acceptable for Thy service and be  
hallowed with Thy Blessing, through Jesus Christ our  
Lord. *Amen.*



*Bishop.* Let us pray.

O Lord, Maker of all creatures, Who by Thy servant Moses didst command Holy Ointment to be compounded of principal spices, we humbly beseech Thy mercy that Thou wouldst bestow spiritual grace on this ointment, the fruit of a tree, and pour upon it the fulness of Thy hal✠lowing. Let it be compounded for us, O Lord, with the gladness of faith, let it be the lasting chrism of priestly anointing, let it be fitted for impressing the sign of the heavenly banner, that whoso are anointed therewith, after being born again in Holy Baptism, may obtain the fullest blessing of body and soul, and ever increase in the gift of that blessed faith which they have acquired, through Jesus Christ our Lord. *Amen.*

¶ *He shall then proceed to bless the Chrismal Oil, as follows :*

Be present, O Father Most Highest, and hearken to the prayers of us miserable sinners who call upon Thee. Send us, O Lord, that Holy Spirit wherewith Thou didst anoint Thy Son above His fellows, that Thou mayest hal✠low with the savour of Thine ointment this chrism here made ready, that it may be sanctified for the signing of the children of the new birth with the mark of the Holy Cross, with the mighty aid of Thine only Begotten Son Jesus Christ, Who with Thee and the same Spirit liveth and reigneth in the Blessed Trinity one True God, world without end. *Amen.*

¶ *Then mingling the Balsam and oil together, the Bishop shall say,*

In the Name of the Father, and of the Son ✠ and of the Holy Ghost, let this mingling be unto all anointed therewith for a propitiation and spiritual safeguard for ever and ever. *Amen.*

*Bishop.* Let us pray.

O God, Who amongst other gifts of Thy Bounty and lovingkindness hast given the wholesome fruit of the olive for the use of man, and for the making of Holy

Chrism ; Who didst typify by that olive leaf which the dove brought back to the ark when the waters abated the remission of sins in Holy Baptism and the purifying unction of oil ; Who didst command Thy servant Moses that his brother Aaron should be anointed therewith for the priesthood of the Old Testament ; Who didst bestow on it yet greater honour, when Thy Son Jesus Christ our Lord caused Himself to be baptized by John in the waters of Jordan, and Thou didst send the Holy Ghost upon Him in the form of a dove, declaring Him to be Thine only begotten in Whom Thou art well pleased, and showing thereby that Thou hadst anointed Him with the oil of gladness above His fellows, as David Thy prophet testified ; we pray Thee, O Lord, our Heavenly Father, Almighty Everlasting God, through the same Thy Son our Lord Jesus Christ, that Thou wouldst hallow this matter of holy oil and fragrant balsam, sanctifying it with the power of Thine Anointed. And we humbly beseech Thee, O Lord, that Thou wouldst enrich this fatness with the might of the Holy Ghost, and make it abound with the sweetness of Divine love, and stablish it with all blessing. Let it be a holy unction, and a sweet savour unto Thee, a sign of certain victory to those who are born again of water and the Holy Ghost, a joyful anointing, a hope of blessedness, a cleansing from sin, a medicine of life, and a help on their way to the Heavenly country ; that being sanctified in soul and body, they may be acknowledged by Angels and Archangels, and all the Heavenly Powers, be feared by all evil and unclean spirits, and become a chosen generation, a royal priesthood, an holy nation, sealed with Thy Divine Mystery, bearing Thy Christ in their hearts, made a meet dwelling-place for Thee O God the Father, through the grace of Thy Holy Spirit, Who livest and reignest in the Trinity of co-eternal majesty, One God Almighty, world without end. *Amen.*

¶ Then shall the Chrism be reverently carried to the Sacristy, and the Bishop shall proceed with the Holy Eucharist in the usual manner, ending with the Blessing.

NOTE.—Every bishop of the Catholic Church possesses the *jus liturgicum* by virtue of his office. This canonical right gives him the power to adapt and set forth, for use in his Diocese Offices, and Orders of Service, for the Consecration of Churches, the opening and closing of Diocesan Synods, the Institution of Priests to the cure of souls, and the like functions which belong specially to the office and work of a Bishop. The *jus liturgicum* of an individual Bishop is exercised within the landmarks of Apostolic order and Catholic consent, but within these landmarks the Bishop has a legal and historical discretion, which the Anglican Reformers did not attempt to touch. In mediæval times the *Pontifical*, or Office book for services restricted to the Episcopal Order, varied in different dioceses according to the regulations of individual Bishops, although its main features belonged to all in common.

The Office given above is from the Pontifical published in the Priest's Prayer-Book (ed. 1870) with two minor alterations. In their preface the Editors say of it, "It has been most carefully drawn up, from a great variety of old Service Books of the Syriac, Greek, French, Spanish, German, and English Churches, with such modifications as appear to be called for by the peculiar circumstances of our Communion and time." The Editors proceed to thank "the Bishops and Theologians who have been good enough to examine and revise the proofs of the Pontifical."

We may therefore consider it as fairly representative of the historical continuity of the Anglican Church.

The two minor alterations made in this edition of "the Office for consecrating the Chrism and Holy oils," consist of the use of the *first* instead of the *second* Sarum collect for blessing the oil of catechumens, and a substitution of


Sarum language for words savouring of the Eastern over-estimation of the chrism in the form for blessing the chrismal oil. The alteration in the case of the "oil of catechumens" is dictated by practical reasons. In England the admission of catechumens by a special office is rare and unusual. In the mission field the case is different. The order of admitting Catechumens in the South African Church is added to this Appendix, and it has been found necessary not to exalt the idea of the Catechumenate, lest the minds of the natives should be led to transfer to it any of the unique dignity and glory of Holy Baptism. For this reason the first Sarum collect, which views the "oil of catechumens" as a symbol, is preferable to the second, which might be taken as implying that it was a means of grace. What we have already stated with regard to the *jus liturgicum* is enough to justify any Anglican Bishop in the adoption or modification of this office for his own use.

For a Bishop of the Church of England it is *absolutely legal*, since the Act of Uniformity does not pretend to interfere with the Bishop's *jus liturgicum* in Offices such as the Consecration of Churches or the Institution of Priests, for which no provision is made in the Prayer-Book. No illegality can be alleged in the Church of England against the use of an Office for consecrating the chrism and holy oils, bearing in mind the precedent of the Coronation Service, the teaching of approved Anglican Divines, and the fact that omission is not prohibition. The use of such an Office is equally permitted under the Canon Law of the Free or unestablished Churches of the Anglican Communion. The oldest of the Free Churches of the Anglican Communion is the Episcopal Church of Scotland. Bishop John Falconar was consecrated in the days when savage penal laws were in force against the Church in Scotland. On April 28th, 1709, Bishop Rose of Edinburgh, assisted by Bishops Douglas and Sage, consecrated him to the office of a Bishop in the Church

of God. He has left behind a small theological tract in which he thus speaks of Confirmation: "The rite of Confirmation was performed in the Primitive Church by the symbol of Oyle, wherewith the forehead of the Confirmed party was anointed, that being the visible symbol whereby Kings, Priests, and Prophets among the Jews were consecrated . . . Now Christians being consecrated anew to God by Confirmation were anointed to signify their being indued with the Holy Spirit" (Gordon's *Scotichronicon*, vol. ii. p. 182).

Bishop Falconar carried his principles into practice.

The following office was used by him for consecrating the chrism and for Confirmation:

O God, the Father of Lights, from Whom cometh every good and perfect gift, send forth Thy Most Holy Spirit upon this Oyl. Make it the Oyl of Gladness to the Sanctifying of the Soul and Body, the Garment of Incorruption, and a perfecting Seal, imprinting the Holy Name of Thy only begotten Son on this Thy Servant, now hallowed by the water of Baptism, that he being thus sanctified in Soul and Body, and freed from the dominion of all sin and wickedness, may be saved from the temptations and infestments of all evil and impure Spirits, and being numbered among Thy sons, and adopted into Thy Family, he may be owned by Thee before Thy Saints, Angels, and Archangels; and, in and by this pure and sacred Mystery of the Holy Ghost, the Spirit of Jesus Christ may enter into him, and ever dwell within him, as in an Holy Temple, through the same our Lord Jesus  Christ, to Whom, with Thee, O Father, and Thee, O Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

Almighty and Everlasting God, Who hast vouchsafed to sanctify this Thy Servant by the Laver of Baptism, and hast given unto him the forgiveness of all his sins, strengthen him, we beseech Thee, O Lord God, with Thy Holy Ghost, the Comforter, and daily increase in



him Thy manifold gifts of Grace, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Ghostly Strength, the Spirit of Knowledge and True Godliness, and fill him, O Lord, with the Spirit of Thy Holy Fear. Sign and mark him to be Thine for ever, by the virtue of Thy Holy Cross and Passion. Confirm and strengthen him with the inward Unction of Thy Holy Spirit unto Life everlasting. *Amen.*

I sign thee with the Sign of the ✠ Cross, and Confirm thee with the Chrism of Salvation, and lay mine hands upon thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.* [*And continuing his hands on his head.*] Defend, O Lord, Thy servant with Thy Heavenly grace, that he may continue Thine for ever, and daily increase in Thy Holy Spirit more and more until he come to Thine Everlasting Kingdom. *Amen.*

*Bishop Falconar's recipe for the Chrism.*

Use Oil of Olives, Oils of Nutmegs, Cloves, with a mixture of the Balsamum anti-apoplepticum, with some Myrrh, storax and other ingredients thickened to an ointment.

*Chrism according to S. Cyprian.*

Mixture of Oil and Balsam.

Our good Bishop's use is based upon the Eastern forms, and his complex recipe for the chrism is from the same source, although he notes the simpler Western use of oil and balsam. But the tendency of the High Churchmen of Queen Anne's day was to look to the East rather than to the mediæval Church of England, lest they should be accused of favouring Popery.



## APPENDIX C

THE FORM OF ADMITTING CATECHUMENS SET FORTH BY AUTHORITY OF THE METROPOLITAN AND BISHOPS OF THE CHURCH OF THE PROVINCE OF SOUTH AFRICA. A. D. 1870.

¶ *On the day appointed, the persons to be received shall be brought by their Godparents to the Church, and shall remain in the Porch, or nigh unto the Entrance, until the First Lesson of the Daily Office is ended.*

¶ *Then the Priest (or the Bishop, being present) shall go down to the Porch or place appointed for Catechumens, and, those who are to be received being placed in order nigh unto the Entrance of the Church, the males on the right hand, the females on the left, he shall demand of them as follows :*

*Minister.* What dost thou desire of God in His Holy Church ?

*Answer.* Faith.

*Minister.* What does Faith gain for thee ?

*Answer.* Eternal life.

*Minister.* If thou wilt enter into life, keep the Commandments. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself. Moreover, the right Faith is that thou worship One God in Trinity, and Trinity in Unity.

¶ *And again he demands,*

Dost thou renounce the Devil ?

*Answer.* I renounce him.

*Minister.* Dost thou believe in the One living, and true God ?

*Answer.* I believe ; Lord, help Thou mine unbelief.

*Minister.* Wilt thou be further instructed in the Faith of Christ ?

*Answer.* I will.

¶ *Then shall the Minister say,*

Peace be with thee.

*Answer.* And with thy spirit.

¶ *Then they shall kneel, and the Minister shall say over them,*

O Lord God of Hosts, before the terrors of Whose presence the armies of Hell are put to flight, deliver these Thy servants from the might of Satan; cast out from them every evil and unclean spirit that lurketh in the heart, the spirit of error and wickedness, the spirit of idolatry and covetousness, lying, and all uncleanness, and make them meet to receive the Holy Spirit of Grace, through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall sign each one on the forehead in the form of a cross, saying,*

Receive the cross of Christ in thine heart.

¶ *And, when all are signed, he shall proceed—*

Take unto you the faith of heavenly precepts; be such in your conversation that you may be meet to be the temples of the Holy Ghost, and, having entered into the Church of the living God, may rejoice that you have escaped the snares of death. Reject idolatry, heresy, and superstition; and worship God the Father Almighty, and Jesus Christ His only Son our Lord, Who shall come to judge the quick and the dead.

Let us pray.

O Lord, our Heavenly Father, Almighty, everlasting God, Who givest light to them that sit in darkness and in the shadow of death, lift up, we beseech Thee, the light of Thy countenance upon these Thy servants who are wandering uncertain and doubtful in the night of this world; make known unto them the way of truth and peace, and open the eyes of their understanding that they may walk therein; enable them through faith to acknowledge Thee, One God, the Father in the Son, and the Son in the Father, with the Holy Spirit, and

keep them steadfast in the same, that, faithfully serving Thee in this life, they may receive Thy blessing in the life to come, through Jesus Christ our Lord. *Amen.*

O Almighty and merciful Father, Who hast made all mankind, and dost restore through grace that which was lost by the infirmity of nature, mercifully behold these Thy servants, and let their names be written in the Book of Life, that, being defended by Thy mercy, they may attain unto the glory of regeneration, and, receiving the fulness of Thy grace, may be numbered amongst the children of the promise, through Jesus Christ, Thine Only Son our Lord, Who through death hath destroyed death, and opened unto us the gate of everlasting life, to Whom, with the Father and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall each one bow down his head, and the Minister, laying his hand on the head of each severally, shall say,*

In the name of the Lord.

¶ *And, having so done, he prays as follows :*

Let us pray.

Almighty, everliving God, Father of our Lord Jesus Christ, vouchsafe, we beseech Thee, to regard these Thy servants whom it hath pleased Thee to call unto the first principles of the doctrine of Christ: take away from them all blindness of heart, and, as they bow down their necks to take upon them the yoke of Christ, break the bonds wherewith Satan has bound them. Open unto them, O Lord, the gate of Thy mercy, and confirm them with the seal of true wisdom, that, being set free from sin and all hurtful lusts, they may please Thee both in will and deed, and, daily proceeding in all godliness through the healing power of Thy grace, may be made meet for Thy Holy Baptism.

O Holy Lord, Father Almighty, Everlasting God, Who hast been from all eternity, and abidest unto the end; Whose beginning is unknown, and Thine end can

no man find out, we humbly beseech Thee for these Thy servants whom Thou hast called from the error of the heathen, and the filthy conversation of this world, that, being cleansed from the pollution of sin, and being regenerated by water and the Holy Spirit, they may put off the old man and put on the new, which according to Thee is created in righteousness and true holiness, through Jesus Christ our Lord. *Amen.*

¶ *Then, the Catechumens all kneeling, the Priest (or Bishop being present) shall bless them on this wise :*

Almighty God, Who hath called you to the knowledge of His Grace, grant you an entrance unto His Kingdom, through Jesus Christ. *AMEN.*

¶ *Adding this :*

The Lord bless you and keep you. The Lord make His face to shine upon you. The Lord lift up the light of His countenance upon you and give you peace, both now and evermore. *Amen.*

¶ *Then let their names be inscribed in the Church Roll.*

## APPENDIX D

### THE VALIDITY OF CONFIRMATION AS ADMINISTERED IN THE HOLY ORTHODOX EASTERN CHURCH.

THE question before us is full of difficulties, scriptural, historical, and canonical.

I. Confirmation in the Eastern Church has for many centuries been administered immediately after Baptism, in the case of infants as well as adults, by a Priest as its *minister ordinarius*, and it consists of unction with chrism, hallowed by the Patriarch or Primate.

II. We have already discussed fully the *Form* and

*Matter* of Confirmation, and we have shown that the Eastern view of both *Form* and *Matter* is erroneous. But this fact cannot be baldly stated as conclusive, without entering somewhat further into the details of the controversy, and stating the case for and against the validity of Eastern Confirmations.

III. It is difficult to suppose that any Scriptural authority can be adduced for the absolute disuse of the Laying on of the Hands of the Bishop in the Eastern Church, and the substitution of unction by a priest in its place. We may safely assume that the witness of Holy Writ is conclusive against the Eastern practice. Historically, the consentient witness of the Catholic Church condemns the Eastern use. Every reference (and we have cited many) in Eastern theologians to the Apostolic Laying on of Hands, is a witness against the current usage of the Eastern Church.

The witness of historical Christianity in the West is too clear and plain to enable any theologian to hold the position that the Eastern Church has retained the Apostolic Laying on of Hands of Acts viii. and Heb. vi.

IV. The post-baptismal unction with episcopally hallowed chrism in the Eastern Church finds its true parallel in the *unctio capitis* with episcopally hallowed chrism by priests in the Western Church. We may regard both these unctions as symbols of the fact that the baptized become, by virtue of their baptism, candidates for that royal priesthood to which they are ordained by the Apostolic Laying on of Hands.

We fail to see the application of the words "is qui ungit manus imponit" to the Eastern unction with chrism, because the hands used to convey the unction are those of a priest and not those of a Bishop.

V. With regard to the Eastern view that any priest is the *minister ordinarius* of Confirmation, we have the Western view, expressed in explicit terms, in the third Canon of the Council of Trent :

"Si quis dixerit sanctæ Confirmationis ordinarium ministrum, non esse solum episcopum, sed quemvis simplicem sacerdotem anathema sit." But in the face of these plain words the Roman Church accepts the validity of Eastern Confirmations. We must examine the grounds of this acceptance.

It dates officially from the Council of Florence (A.D. 1439), when, at the close of the Council, Eugenius IV. asked the Eastern theologians why they permitted priests to confirm with the chrism, when Bishops alone ought to discharge this office. Dorotheus of Mytilene answered the objection, apparently to the satisfaction of the Pope.<sup>1</sup>

But Eugenius IV. was no theologian. We have already shown his errors upon the *matter* of Confirmation, and the *porrectio Instrumentorum* in Ordination, so that his judgment upon the question carries no real weight. Nevertheless certain Western theologians felt bound to justify the position adopted by Eugenius IV., although it was contrary to the decisions of previous popes. Nicholas I. condemned Eastern Confirmations as invalid,<sup>2</sup> and so did Innocent III.,<sup>3</sup> although some have thought that he alluded only to Latin priests resident at Constantinople who followed the Greek use, a view which even the authority of Van Espen is insufficient to establish, when the letter of Innocent is considered as a whole. Gregory IX. and Innocent IV. took the same line.<sup>4</sup>

<sup>1</sup> The sixth question put to the Greeks by Eugenius IV. was "Quare episcopi non inungunt sacro chrismate, sed sacerdotes, cum hoc pontificibus sit datum? Dorotheus, Mytilenensis episcopus, canonice omnia legitimeque dissolvit" (from records quoted by Witasse, p. 989).

<sup>2</sup> Nicol. I., *Ep. 70 ad Hincmarum*.

<sup>3</sup> Pervenit ad audientiam nostram, quod quidam simplices sacerdotes apud Constantinopolim ea Sacramenta præsumunt fidelibus exhibere, quæ ab apostolorum tempore fuerunt solis pontificibus reservata. He then proceeds to forbid these Confirmations. (Decret. I. t. 4, c. 4.)

<sup>4</sup> See Witasse, p. 991.



Two separate questions are involved in the discussion of the validity of Greek Confirmations.

a. Is an ordinary priest the *minister ordinarius* of Confirmation?

β. Is the chrism the *sole matter* of Confirmation?

Theologians of great weight in the Roman Communion have answered both these questions in the negative, and thereby denied the validity of Greek Confirmations.

Under the first head we have Cardinal Rob. Pullus (*Sentent.* v. cap. 23); Hugh of S. Victor (lib. ii. *De Sacram.* p. 7, c. 2); Peter Lombard (lib. iv. *Sent.* Dist. 7); Albert the Great (iv. Dist. 7, Art. 2); Durandus (iv. Dist. 7, Art. 2, q. 3, 4); Hadrian VI. (iv. Dist. 7); Estius (iv. Dist. 7, par. 21, 22); Saintebeuve and Herminier (*du Hamel*, tom. vi.; *Theol. Tract.* Diss. 3, cap. 4 and 7); all of whom affirm that no dispensation can authorize a priest to confirm, under any circumstances whatsoever. The general line that they take is that Confirmation, like Ordination, is a special prerogative of the Episcopal order, so that it is just as impossible to give a dispensation to a priest to confirm as it is to give a deacon a dispensation to consecrate the Holy Eucharist.

Under the second head we have all the theologians, like Petrus Aureolus, Isaac Habert, Sismond, Rigaltius, and Saintebeuve, who deny that the chrism is the valid matter of Confirmation, and who consider the Imposition of the Bishop's hand to be the sole matter of a valid Confirmation.

In the face of these weighty names the theologians who have upheld the view of Engenius IV. upon Greek Confirmations have been driven to great straits. They have partially on their side the theologians, who with S. Thomas Aquinas hold that the Pope can give a dispensation for a priest to confirm in certain special cases.<sup>1</sup> This view gave them a convenient loophole. Could not

<sup>1</sup> *Summa Theol.* iii. Q. lxxii. A. xi.

Greek Confirmations be accepted as valid upon the supposition that the Pope had *tacitly* given a dispensation to all Eastern priests to confirm? This theory would exalt the Papal authority, and enable the Latins to say virtually to such Greeks as joined their Communion, "We accept your confirmation as valid, because, although you knew it not, the dispensing power of the Pope was *tacitly exercised* on your behalf to permit your Greek priest to confirm you although he knew as little of the Papal permission as you did." To these theologians the denial of the validity of Greek Confirmations by Innocent IV. in his letter to Cardinal Otho becomes only *a formal withdrawal*, so far as Cyprus is concerned, of the tacit Papal dispensation for all Greek priests to confirm.<sup>1</sup> We find this view expressed by Benedict XIV. in the following words: "Innocent IV. thought it necessary to revoke the delegation from the Roman Pontiffs (although it was made in silence) to the Greek Priests (*i.e.* in Cyprus) to confer the Sacrament of the chrism. But in other places, in which the unction with chrism, given by Greek priests, *is not expressly disallowed by the Apostolic See*, it is to be accounted valid, on account of *the tacit privilege* conceded to them by the Apostolic See, of which privilege the very connivance and tolerance of the Roman Pontiffs presumes the existence, who being acquainted with the aforesaid custom of the Greeks, have not forbidden it, nor ever condemned it."<sup>2</sup>

Although Benedict XIV. tells us in his preface that he writes his very learned and generally useful book, "*tanquam privatus doctor*," and with no desire to weight his theological conclusions with the authority which belonged to his office as Pope; we find that his con-

<sup>1</sup> Innocent IV. spoke plainly enough. "*Unctio (i. e. frontis) non debet nisi per episcopos exhiberi, quoniam soli Apostoli, quorum vices gerunt episcopi per manus impositionem . . . Spiritum Sanctum tribuisse leguntur*" (Ep. 10, *Conc.* tom. x. p. 613).

<sup>2</sup> Benedict XIV. *De Synodo Diocesani?* lib. viii. cap. ix. sec. iii.

clusions on the validity of Greek Confirmations are generally accepted as the authorized teaching of the Roman obedience at the present day. The process of reasoning which governs those conclusions can hardly be accepted by any theologian who views historical facts apart from the exigencies of ecclesiastical statesmanship. The friendly overtures that have passed between Anglican and Eastern prelates, and the many points of union which bind all Catholics together, even though formal and outward intercommunion may not as yet exist, ought not to cause any portion of the Catholic Church to sacrifice truth for the sake of peace.

Anglicans cannot be expected to hold in abeyance the Catholic doctrine of the Laying on of Hands, for the sake of removing a serious point of difference between the Anglican and Eastern Churches. It is better to deny the validity of Greek Confirmations altogether than to admit them as valid upon the pleas advanced by Benedict XIV. Each of the divided portions of the Catholic Church must admit losses which have arisen from lack of corporate union.

If the Eastern Church has lost the Laying on of Hands, the Roman Church has lost the primitive practice of giving the Chalice at the Eucharist to the Laity, and the Anglican Church has practically lost by desuetude the Catholic and Apostolic rite of Unction of the Sick. It is better to face losses and try to remedy them than to explain them away by hair-splitting arguments. Some years ago a dispute arose with regard to certain matters bearing upon the work of Bishop Blyth at Jerusalem. It appeared that he had confirmed certain Greeks, who sought the Apostolic Laying on of Hands, with the Anglican rite. The late Archbishop of Canterbury (Dr. Benson), and certain other Bishops of the Church of England, gave a decision which was severely criticized, with regard to the validity of Greek Confirmations. The words of their decision were as follows :—

“While we forbear to assert that those who are held in the Greek Church to have fully received Confirmation, ought nevertheless, *in all cases*, to receive the Laying on of Hands, as a condition of being admitted to Holy Communion in our Church, yet we think that the Laying on of Hands *ought not to be refused* to any candidates with regard to whom the Bishop himself is satisfied that, however they may have reached it, they truly entertain an intelligent and conscientious desire for it. Nor do we think it would be difficult to explain to the authorities of the Greek Church, that, while the English Church acknowledges the right of all Churches to determine, within the limits allowed by Scripture, their own ritual, it lays great stress upon what it believes to be the Apostolic method of administering Confirmation, as recorded in the Scriptures, and preserved in our own Church” (*Guardian*, Sept. 9, 1891).

This cautious and courteous presentment of the truth can only meet with the adverse criticism of those who have not fairly weighed the consequences of the loss of the Apostolic Laying on of Hands in the Eastern Church. The Anglican Church does not think fit to debar those who have received the post-baptismal chrismation in the Eastern Church from communicating at her altars, but she does not admit that the Eastern rite of unction can be a valid substitute for the Apostolic Laying on of Hands. We may fairly consider the judgment of the late Archbishop of Canterbury and his assessors as a decision representing the mind and position of the Anglican Church, unless and until the Lambeth Synod gives a distinct ruling on the subject.

## ERRATA

Page 3, note 2, *for* Brown *read* Browne.

„ 13 „ 6, *for* μεθ' οὗ σοὶ *read* δι' οὗ σοὶ σὺν αὐτῷ.

„ 20 „ 3, *for* et altero *read* ex altero.

„ 25, line 2, *for* Anomæans *read* Anomœans.

„ 26, note 1, *for* ἀμφίβαλον *read* ἀμφίβολον.

„ 28 „ 1, *for* γεγενῶσθαι *read* γεγενῆσθαι.

„ 32, line 2, *for* credemus *read* credimus.

„ 41 „ 29, *for* His *read* his.

„ 45, note 3, *for* purificatur *read* purificetur.

„ 48 „ 1, *for* totam *read* totum.

„ 64, note, *for* salvere *read* salvare.

„ 65, line 2 and note, *for* "Ἀγίου *read* 'Αγίου ; so page 69, line 17.

„ 85, note 2, *for* communitur *read* communiter.

„ 93, note, *for* Impositione *read* Impositionis.

„ 97, note 3, *for* τελευτήσαι *read* τελευτήσει, *for* κώληξ *read* σκώληξ.

„ 98, note 2, *for* ἀπορρύησται *read* ἀπορρύηται.

„ 107 „ 4, *for* ἔλαιον *read* ἐλαίω.

„ 116, line 8, *for* then *read* them.

„ 119 „ 26, *dele* should.

„ „ 27, *for* be *read* are.

„ „ note, *for* Nostrum *read* Nostram.

„ 140, line 2, *for* σφαγισθῆναι *read* σφραγισθῆναι.

„ 143 „ 3, *for* integram *read* integrum.

„ „ 5, *for* supervixerit *read* si supervixerit.

„ 152 „ 4, *for* Damascus *read* Damasus.

„ 154 „ 6, *for* authoritative *read* non-authoritative.

„ 157 „ 4, *for* 317 *read* 313.

„ 159, note 1, *for* εὖ *read* ἐν.

„ 164 „ 1, *for* λάγεται *read* λέγεται.

- Page 164, note 2, *for ἀναδείκνυσι read ἀναδεικνύει.*  
 „ 167 „ 1, *for ἐρχόμενοι read ἐρχόμενοι.*  
 „ 201 „ *for credit read credat.*  
 „ „ „ *for baptizatur read baptizatus.*  
 „ 205, line 20, *for indictates read indicates.*  
 „ 245, note 1, *for undi read nudi.*  
 „ 247, line 8, *for confession read confusion.*  
 „ 260, note 2, *for regule read regale.*  
 „ 263 „ *for σφυγίζομένους read σφραγίζόμενος.*  
 „ 268 „ 2, *for desparatis read desperatis.*  
 „ 269 „ *for sperarentur read speraretur.*



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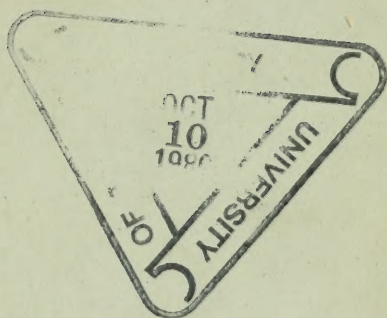
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